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HISTORY

OF THE

TOWN OF CANTON,

Norfolk County, Massachusetts.

BY

DANIEL T. V. HUNTOON.

Pt. I

PUBLISHED BY THE TOWN.

CAMBRIDGE:
JOHN WILSON AND SON.
University Press.
1893.

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A. J. Munro

Jos. H. Woodson 1895

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EDITORIAL PREFACE.

AT the annual town meeting, held April, 1888, the following vote was passed: —

"Voted, That the town cause to be published the history of the town, prepared by the late Daniel T. V. Huntoon, with such additions thereto, and such omissions therefrom, as may be deemed expedient, and that a committee of three be appointed by the moderator to superintend the publication; that the committee be authorized to employ some suitable person to edit the work; that one thousand copies be printed, five hundred (500) of which shall be bound, and offered for sale, at a price not exceeding \$3.00 per volume, the proceeds of all sales to be paid into the treasury of the town; and that thirty-five hundred (3500) dollars be, and the same hereby is, appropriated, to defray the expense of publication and proper editing of the work; and that ten copies be given to the family of Mr. Huntoon, who have so kindly offered the manuscript for publication.

"The moderator appointed as committee on history William E. Endicott, Henry F. Buswell, and Charles H. French, Jr.

"Voted, That said sum of thirty-five hundred dollars be not all assessed in one year, but be raised in equal parts for two, three, or four years at the discretion of the selectmen."

Immediately upon their appointment, the committee began the work assigned them, by reading through the manuscript left by Mr. Huntoon, — a work which occupied them during nearly one hundred meetings. While the work, so far as it had been carried by its author, was substantially complete, it was found that it had not been revised or arranged for the press, and that in order to bring it within the compass of an

ordinary volume, a careful discretion must be exercised in striking out redundant and superfluous matter, including the many repetitions which must creep into every manuscript which, like this, accumulated gradually by the labors of many years. Moreover, the manuscript was in such form that it was impossible to determine what space the matter would occupy in print, so that much of the editorial work had to be postponed until the book was put into the press. It seemed to the committee that the editorial work, including the making of the necessary index and prefatory matter, would be done to most advantage by those who had already such knowledge of the subject as was to be obtained by a careful reading of the whole mass of manuscript, and the seeing the work through the press was accordingly undertaken by Mr. Endicott and Mr. Buswell of the committee. The making of the illustrations was intrusted to Mr. Sidney L. Smith, of Canton, as artist, and the plates therefor, except the frontispiece, were made by the Boston Photogravure Company. The maps are by Mr. Frederic Endicott, of Canton. The printing and binding have been done by Messrs. John Wilson & Son, of the University Press, Cambridge; and the Editors desire, in this place, to acknowledge the assistance which they have received from the accomplished proof-readers of that house, not only in the matter of verbal correction, but by way of valuable suggestion and criticism.

The committee found that Mr. Huntoon had left untouched the history of the town during the War of the Rebellion, so far as such history relates to the service of its soldiers in the field and its citizens at home; and it was at first their intention to have this omission supplied, so far as might be, by some other hand. But it was found that in order to carry out this plan it would be necessary to omit from the book other matter properly belonging to it, which the committee believed they could not with propriety do; and so they reluctantly abandoned the plan of adding a "war chapter" to the work, hoping that at some time the services of Canton's citizens and soldiers in the great conflict may be recorded in enduring form.

The publication of the book has been hastened as fast as the work to be done and the engagements of the Editors would permit. The committee, however, deem it proper to say that the printing of the book was delayed for fully a year by the failure on the part of the persons furnishing the plates for the illustrations to perform their work promptly, — a failure for which neither the artist nor the Editors were responsible.

The book, as now presented, is, in the strict sense of the words, Mr. Huntoon's. While it has, of necessity, been condensed, the committee believe that nothing of essential importance has been omitted from it, or the omission of which its author would not have approved; and with these words of explanation the work is submitted to the town.

THE EDITORS.

January, 1893.

AUTHOR'S PREFACE.¹

SOON after my return from Europe in 1864, the thought occurred to me to write a History of the First Congregational Church and Parish in Canton. My father had been its pastor for many years; and I had read with interest an historical sermon preached by him at the dedication of the present meeting-house in 1824.

I had been clerk of the parish, and had been much interested in looking over the old records, and deemed that portions of them might be wrought up into a readable narrative. With this view I began to make extracts from the records, and while residing in New York City devoted my leisure time to arranging the materials then in my possession, and nearly completed what now appears in this volume as the ecclesiastical history of my native town.

On my return to Canton in 1869 I was surprised to find that large portions of the records had been published in a paper printed at Canton many years before, called the "Massapoag Journal." I found, moreover, that many extracts from the town records had also appeared in this paper, and so my history was laid aside for many years.

In looking over my father's old papers, I accidentally came across a letter from his friend, the Rev. Thaddeus William Harris, at that time librarian of Harvard College; in this letter he urged my father to write a history of Canton.

It then occurred to me that I might employ my evenings in compiling a history of the town. Since then (1872) I have devoted myself with more or less assiduity in collecting ma-

¹ As found in Mr. Huntoon's manuscript.

materials for the work. I have ransacked old attics, talked with the oldest inhabitant, consulted the records of the General Court, the Probate Office, Registry of Deeds, and Superior Court at Boston, the Registry of Deeds and Probate Records at Dedham, and the libraries, both public and private, of Boston and New York.

When I have found records accurately printed, I have not scrupled to appropriate them, after comparing them in all cases with the originals.

Every statement I have made in this work I have authority for, either from records or well-authenticated tradition.

I acknowledge myself indebted for courtesies or information to the following persons, — George Hilloom, the Librarian of the New York Historical Society; John Ward Dean, Librarian of the New England Historical and Genealogical Society. To Ellis Ames, Esq., Mrs. Nabby Maynard, Samuel Chandler, Augustus Gill, and to many others who in my own town have assisted me with documents or information, I am under great obligation. This work, like all of its kind, is incomplete. Volumes might be written about those matters that have been omitted, and much that has been written might without loss have been left out. I have endeavored to discriminate as well as I could.

Time is slowly obliterating the records of the past. Before they shall have been rendered completely illegible, is it not well to gather up and preserve what might otherwise be forever lost? It is a duty we owe to ourselves as well as to the memory of our ancestors to secure in a permanent and durable form whatever may be gained from fast-perishing records, from the voice of tradition, or from the memories of those who are now on the stage of life.

Our attachment to the place of our birth is strengthened by the recollections of the events of former days. The more of quaint and curious lore that is associated with one's birth-place, the dearer and deeper are the memories which hold him to his old moorings and bring fond recollections back to his heart.

The treasures of the past are open to one who will but

ask, and the light of other days softened by distance falls upon him. By his memory he can renew his intercourse with the departed, ponder upon their worth and talents, their excellences of life and stability of character, and be proud of an alliance with such nobility, rejoicing that the life they led has in a measure survived their bodily dissolution.

Should I succeed in rescuing from oblivion the men of other days, the honored and the loved in their time; and should I succeed in interesting my reader, as we proceed from the early days of the untutored savage to the events within the memory of those now living, — my modest enterprise will be happily fulfilled.

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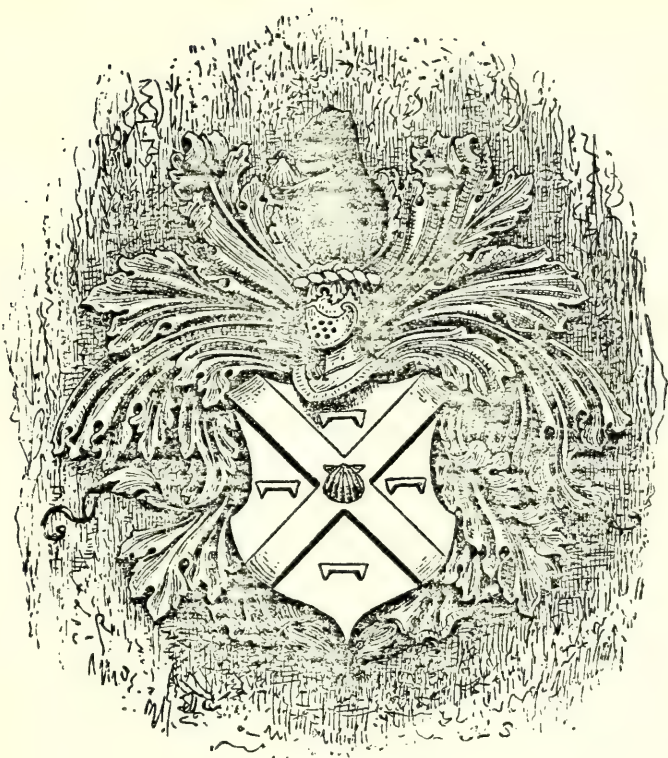
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STOUGHTON ARMS.

CHAPTER I.

THE NEW GRANT.

NEAR the middle of the seventeenth century, the territory now occupied by the towns of Canton, Stoughton, and Sharon was a wilderness covered with a majestic forest. No signs of civilization were visible; wolves, foxes, and bears held undisputed possession, and herds of deer roamed at will over this expanse.

In 1620, when the forefathers landed at Plymouth, they found the Indian chief Chicatabut in full possession of all the country. It is not now accurately known how far his jurisdiction extended. His tribe, the Massachusetts, were the next great people north of the Wampanoags, and were settled

principally about Massachusetts Bay. The petty and local governors of Neponset — Nonantum, Nashaway, and Ponkapoag (or, strictly speaking, those who afterward removed to Ponkapoag) — paid tribute to him. His court was held at Braintree, which included the present towns of Randolph and Quincy; and it was never denied in his lifetime, or that of his son or grandson, that he held an undisputed possession. In 1621 he went to Plymouth, and signed a treaty with the English. He consented to the occupancy of Dorchester by the English in 1630; and it was paid for to his satisfaction. Finally, the small-pox gathered him to his fathers in 1633; and Kitchamakin, his brother, was appointed to govern as sachem during the minority of Josias, or Josiah, Chicataubut, sometimes called Wampatuck, son of Chicataubut.

How long this savage regency continued, we know not, but Feb. 4, 1644, regent and Josias, now styled successor and heir to Chicataubut, submitted to the government of the English. Kitchamakin conveyed, Oct. 8, 1656, all the land "beyond Neponset Mill, unto the utmost extent," to the English.

Thus ancient Dorchester, our mother town, which had until this time extended only to the top of the Blue Hill, enlarged her borders; and the General Court by order, Nov. 20, 1637, confirmed the deed from the Indians, and fixed the southern limit of the town at the Old Colony line.

Dorchester was therefore at this time the largest town in New England. Its extent may be better illustrated by enumerating the towns it has lost since, than by specifying what it originally included. From time to time, portions have been taken to form or to increase other towns. In 1662 Milton was set off, Dorchester still holding the territory south of it; a portion was set off to Wrentham in 1724, the petitioners alleging that they "lye thirty miles from the old meeting-house and fifteen from Puncapoug." In 1726 the South Precinct, containing the modern towns of Stoughton, Sharon, and Canton, with the lands beyond it, was incorporated under the name of Stoughton.

In 1765 Stoughtonham, now Sharon, was set off; Foxborough in 1778, and Canton in 1797. About 1739, there was set

off to Dedham all the land owned by Stoughton north of the Neponset River; and about this time, Dedham and Stoughton agreed that Neponset River should in future be the boundary line between the two towns. Dorchester Heights, around which so many historical reminiscences cluster, was detached in 1804; Washington Village in 1849; in 1868 the large portion known as Hyde Park; and finally, this old town of Dorchester, with its noble history, on the 1st of January, 1870, became merged in the city of Boston, and condescended to be called the Sixteenth, subsequently the Twenty-fourth, Ward.

The deed of Kitchamakin was not considered by the settlers of Dorchester full enough; and in 1666 Wampatuck, — called by the English Josias, “a wise, stout man,” but “a very vicious person, . . . who had considerable knowledge of the Christian religion, and had at one time professed it when he was a boy under the care of Kitchamakin,” — promised a deed “more full” than that given by Kitchamakin, of all the land in Dorchester beyond the Blue Hills within the grants of Dorchester, to the utmost extent thereof, excepting only that land which was then occupied by the Ponkapoag Indians. He engaged to give within three years a more full and complete title; but before the time designated, he had gone as chief general of the expedition to meet hostile tribes in battle, and had been killed by them. This last chief man of the royal line, says Eliot, “was slain by the Maquzogs, against whom he rashly, without due attendants and assistance, went. Yet all — yea, his enemies — say he died valiantly. They were more afraid to kill him than he was to die. Yet being deserted by all, — some knowingly say, through treason, — he stood long, and at last fell alone. Had he but ten men — yea, five — in good order with him, he would have driven all his enemies before him. His brother was resident with us in this town, but is fallen into sin and from praying to God.” But Josias had taken the precaution before he put on his war paint to appoint Job Ahauton his true and lawful attorney; and armed with this instrument, Job, by and with the advice of Squamaug, — called by the English Daniel, — Ahauton, and Momentaug, consummated the deed on the 10th of Decem-

ber, 1666, agreeing, at the same time, to obtain the personal consent of his absent chief, with the rest of the council. Upon intelligence of the death of Josias, — his son, Charles Josias, not yet being of age, — Squamaug, brother of Josias, and uncle to Charles Josias, was chosen sachem of the Massachusetts Indians. He is described as residing at Ponkapoag, and in 1670 fulfilled the promise made by Job Ahauton, and confirmed to the town of Dorchester the deeds relating to the "New Grant;" and a rate of £28 was levied upon the proprietors to pay for it.

In 1671 Squamaug ratifies the deed; and Jerome, son of Josiah Chicataubut, himself "relinquished and confirmed the deed of Squamaug, my uncle."

On June 4, 1684, Charles Josiah, son of Josiah, who was the son of Chicataubut, in consideration of money paid by William Stoughton, granted to Roger Clapp, Capt. John Capen, Lieut. Richard Hall, Ensign Samuel Clapp, and Quartermaster Thomas Swift, of Milton, their heirs, etc., according to each man's respective right, the whole tract of land in the township of Dorchester south of the Blue Hills, except the "Punquapaug" Plantation. This deed was given to the proprietors of the "New Grant," or the proprietors of the common and undivided lands beyond the Blue Hills.

The next year, 1685, Josias, having "been well assured by some ancient Indians that his grandfather Chicataubut had conveyed to the English planters the tract of land on which the town of Dedham now stands, quitclaims the same."

The territory granted in 1637, and confirmed in 1720 by the General Court, to the town of Dorchester, was all the undivided and unallotted land extending from the Blue Hills to the Plymouth line. It contained over forty thousand acres of land, and was commonly called the land "beyond the Blue Hills" by the English, and after 1707 was known as the "New Grant." The upland was laid out by the proprietors into divisions, by parallel lines running from north to south, and was known as the "Twelve Divisions."¹ The swamps and low, poor lands were excluded. A rule of proportion

¹ See Appendix I.

was made to four hundred and eighty proprietors on the 9th of May, 1737; and every inhabitant of the town had each his proportion according to the rule. An order was made Jan. 16, 1738, that all the land in Dorchester should be divided according to said rule; and the undivided land was sold to pay the expenses of surveying and laying out.

The inhabitants of Dorchester met together in 1668 and drew lots for the "Twelve Divisions." In 1695 a committee was chosen to lay out the lands unto each proprietor according to a former grant agreed upon by a vote of the proprietors in 1671. Twelve times as much land was proportioned to each proprietor as was already prefixed to each man in a list of a single division left by Captain Breck, and at that time in the keeping of the town clerk; but it was not until 1698 that the laying out of the land was finished. Although some of these proprietors may have settled upon the land laid out to them, the owners must not be confounded with the actual settlers of the town. In some cases their children moved here and occupied the land; in many cases it is questionable whether the "proprietor" ever set his foot on his possessions in the "New Grant."

In 1659 the proprietors gave two hundred acres of land for the use and maintenance of the ministry "to y^e inhabitants of Dorchester on y^e northwest side of y^e river Neponset, and two hundred to the inhabitants that live on the southeast side of the river." On the first day of March, 1706, they made another grant of seventy-five acres of land, to be laid out for the use of those ministers that shall be ordained in the land belonging to Dorchester, beyond the Blue Hills, and another grant of seventy-five acres to the first minister who shall settle and remain with the inhabitants for the space of ten consecutive years. So much the proprietors did for the spiritual welfare of the early settlers. As we read fifty years later that among the earliest bells in New England was one imported from Bristol, England, weighing seven hundred and eighty-five pounds, and presented to the town of Dorchester, "the gift of the proprietors of Dorchester and Stoughton," let us not flatter ourselves that it was given by

the actual settlers of what is now Canton, but by the proprietors of the common lands in Stoughton, mostly residents of Dorchester.

The association known as the "Dorchester Proprietors" were the owners of the wild lands in that territory now comprising the towns of Stoughton, Sharon, and Canton, with the exception of the Ponkapoag Plantation. Until late in the seventeenth century these lands were uninhabited; and to whomsoever they were assigned or sold, such persons became the lawful owners. Thus was established a system of small freeholds, which was to be a distinguishing feature in the landed history of our country. The occupants of these farms paid no annual tribute, as did their ancestors in Old England, to some great proprietor, — some "Earl of Puncapog," as the Rev. Thomas Prince facetiously called himself when a boy, — but were independent. Thus was created a love of freedom, and a capacity of self-government developed, which was in after years to bear a rich and abundant fruit. Massapoag Brook, or the "East Branch of the Neponset," running through the centre of South Canton Village, was the dividing line between the Ponkapoag Plantation and the land of the Dorchester proprietors. The place where Washington Street crosses this stream is nearly identical with the spot where the old road from Milton line to Billings' tavern, in Sharon, crossed it, probably as early as 1650. At any rate, this road was in existence long before any lands were laid out in the Dorchester South Precinct, or any person had received his estate in severalty.

In 1713 the proprietors were incorporated as a distinct body, and the town of Dorchester had nothing further to do with their affairs. This same year another survey was ordered of the lands unsold or undivided south of the "Twelve Divisions," to be henceforth known as the "Twenty-five Divisions." These lines were run parallel with the old Braintree line, and were about half a mile distant from each other. Mr. James Blake was the surveyor, and his plan is still extant. A small portion of these lands only are included in the town of Canton. The earliest map of the territory now Canton is known

as the "Map of the Twelve Divisions." It gives, however, only an outline of the Ponkapoag Reservation. It was made by John Butcher, from a survey on which he spent forty-five days, and on which Thomas Vose employed fifty-three days. It bears the following legend: —

"A map, plat, or draft of the Twelve Divisions of land, as they were laid out, bounded, and measured to y^e proprietors in Dorchester New Grant, beyond y^e Blew Hills, in y^e years of our Lord 1696 and 1697, by order of y^e committee impowered by y^e proprietors for that work."

Another plan, based partially on this one, but from additional surveys made between the years 1716 and 1720, was completed by James Blake, Jr., in 1727. These maps are still preserved, though much worn by time, in the Norfolk Registry of Deeds; and several copies of them have been made. The town of Canton owns one, procured through the antiquarian enthusiasm of Ellis Ames, Esq., who, knowing the value of a duplicate in case the original was destroyed, placed the matter before the town in such a manner that a copy was ordered to be made without a dissenting vote.

Nathaniel Glover, Jr., in a petition which bears date Aug. 23, 1718, says that the lands in Dorchester beyond the Blue Hills, commonly known or distinguished by the name of the "New Grant," contained by estimation forty-two thousand acres, more or less. He also affirms that there were nine hundred acres of cedar swamp and eleven hundred acres of meadow bottom.

In December, 1753, a plan of the whole town of Stoughton was made by Joseph Hewins, Jr., but I know of no original or copy. It was probably done with especial reference to the setting off of several thousand acres of land to Wrentham.

When it was deemed by the British government that a war with the colony was inevitable, surveyors were sent into the interior to prepare a reliable map of the country. The State was surveyed in 1774. The main road appears, running substantially as at present through the town. The meeting-house at Canton Corner, the brooks and ponds bearing the

names "Mashapog" and "Ponkipog," are also delineated; Traphole Brook is called Trapall; a part of the Manatiquot River, Smelt River, and the Neponset River runs a questionable course on one side of the map.

The next map that has come under my observation in point of time appeared in, or was prepared for, the "Boston Magazine" of June, 1785. The scale is two inches to the mile. It displays the Doty tavern, the Bussey house, the Episcopal church, Bemis's mill, the old meeting-house, with the grammar school on the south, Bent's tavern; and at South Canton, Withington's mill, Belcher's tavern, and the mill of Colonel Gridley; on Ragged Row, Pequit Brook, the old saw-mill, and Dickerman's mill are placed. The meeting-house in modern Stoughton and Capen's tavern are on the southern limit.

The Hon. Elijah Dunbar, who was a mathematician and surveyor, records that "November 8th, 1783, he finished y^e great plan of Dorchester land."

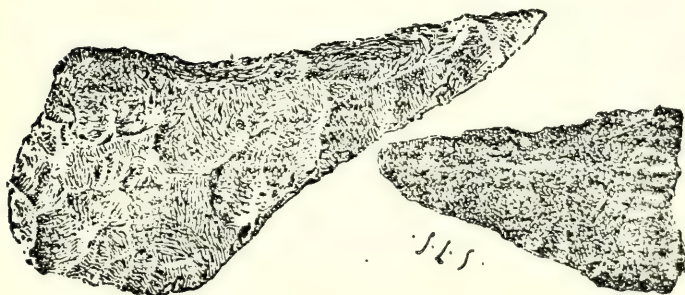
The General Court passed an order, June 26, 1794, that towns should be surveyed and plans made. Nathaniel Fisher was then our surveyor. He made his map on a scale of fifty chains to the inch, — or, as he always spelled it, "intch." It shows the occupants of the houses only on what are now Pleasant and Washington streets; the ponds and brooks; the situation of the mills, with their owners; the meeting-house; and the hay bridges over the Neponset. This map includes the modern town of Stoughton. When the line was run between adjacent towns, the selectmen of those towns were present; and Gen. Elijah Crane, Jabez Talbot, and Gen. Nathan Crane looked out for the interests of Canton.¹

In 1830 Joseph Hodges, Esq., appears to have been a resident of Canton, occupant at one time of the Bussey, and at another the Bemis house. He was a surveyor; and when in conformity to the law of the State, a map was required, the committee appointed by the town consulted with Mr. Hodges. His offer to make the map from actual survey for thirty dollars was accepted. In his labor he was assisted by

¹ See Appendix III.

a committee of five, but Hon. Thomas French and Robert Tucker are the only names which appear on record as having done anything. This map was published in March, 1831.

In 1855 Henry F. Walling, a civil engineer, who was superintendent of the State map, also engaged on a map of Norfolk County, proposed to furnish a map of Canton. He offered to make such surveys as were necessary, and draft a plan of the entire town on a large scale, showing all the roads, streets, lanes, hills, woods, swamps, ponds, streams, mills, stores, churches, schools, dwellings, and other objects of importance and interest usually laid down on a map of this description. The town accepted the offer; and this is the latest map of any size that has appeared. It states that the town boundaries are laid down in part from old surveys. Canton also appears in the maps of Norfolk County by Walling, in 1853 and 1858; Boston and its environs, in 1866; and in the "Norfolk County Atlas," published in 1876.



INDIAN ARROW-HEADS.

CHAPTER II.

THE PONKAPOAG PLANTATION.

THE Massachusetts Indians who had settled near the mouth of the Neponset River were known as the Neponset Indians; and Chicataubut, their sachem, was styled the "Sagamore of the Neponsetts." It was here in a grove now known as Vose's Grove that John Eliot, on the 14th of September, 1646, first preached the gospel to the Indians in the wigwam of Kitchamakin, the successor of Chicataubut. Eliot continued to take a deep interest in their welfare; and it was owing to his advice that when for a trifling consideration they sold their lands at Neponset, they decided to remove to Ponkapoag.

The aboriginal name of the territory lying beyond the Blue Hills, known to the inhabitants as the "New Grant," was Ponkapoag. The territory derived its name from the pond, which formed one of the principal features in the landscape; and the name in the middle of the seventeenth century applied to a more extended territory than that which subsequently was included in the Ponkapoag Reservation. While the Indians sojourned at Neponset, they were known as the Neponset tribe; and when they removed to Ponkapoag, they received the name of the place of their new location. It is an error to suppose that the place took its name from the residence of the tribe within its borders; the reverse is true.

The apostle Eliot was anxious to gather all the Praying Indians into one town, but the Cohanit, or Taunton Indians, had reserved a spot for themselves; and owing to difficulties with the English people, he was obliged to give up this idea, and decided to place them in separate communities, the first

of which he established at Natick, which was designated as "The First Praying Town;" the second was at Ponkapoag. About 1650 the Indians made a beginning; and in 1655 Eliot says, "They desire to make a town named Ponkipog, and are now upon the work." Mr. Eliot was satisfied with the experiment; he found that they were more contented living in small communities than in a large town; such was the result at Natick and was beginning to be the "experience at Ponkipog." The "History of Dorchester" says in reference to Eliot: "He had become convinced that a position more retired from the whites would better promote their interests, spiritual and temporal, and solicited the co-operation of the principal inhabitants of Dorchester to further their removal."

In pursuance of this desire, the apostle in 1657 addressed the following letter to Major-Gen. Humphrey Atherton, — one of the most distinguished and influential men of Dorchester: —

MUCH HONORED AND BELOVED IN THE LORD, — Though our poore Indians are much molested in most places in their meetings in way of civilities, yet the Lord hath put it into your hearts to suffer *us* to meet quietly at Ponkipog, — for which I thank God, and am thankful to yourself and all the good people of Dorchester. And now that *our* meetings may be the more comfortable and favorable, my request is that you would please to further these two motions: First, that you would please to make an order in your towne record, that you approve and allow y^e Indians of Ponkipog there to sit down and make a town and to enjoy such accommodations as may be competent to maintain God's ordinance among them another day. My second request is that you would appoint fitting men who may in fit season bound and lay out the same and record it also. And thus commending you to the Lord, I rest. Yours to serve in the service of Jesus Christ,

JOHN ELIOT.

The influence of "the apostle," not only on Major Atherton, but upon "the good people of Dorchester," is shown by the action at the next ensuing town meeting, Dec. 7, 1657. On that day, the town appointed Major Atherton, Lieutenant Clap, Ensign Foster, and William Sumner a committee to lay out the Indian Plantation at Ponkapoag, not to

exceed six thousand acres of land; and it was voted "that the Indians shall not alienate or sell their plantations unto any English, upon the penalty of loss or forfeiture of their plantations." This transaction is more fully set forth in the Records of Dorchester for the year 1707: —

"Whereas, the Indians in the Massachusetts Country had sold all their rights and interest in all the land in the township of Dorchester, and had no place to settle themselves in, where they might have the gospel preached to them by the Rev. Mr. Eliot, upon the consideration thereof, the Rev. Mr. Eliot did petition to y^e town of Dorchester that they would be pleased to grant to the Indians of Punkapouge a tract of land within their township, which they might settle, and he have the opportunity to preach the gospel to them. Upon the Rev. Mr. Eliot's request in the behalf of the said Indians, the inhabitants of said town of Dorchester did call a town meeting and did grant to the Indians of Puncapauge, a certain tract of land lying beyond the Blew Hills, not exceeding six thousand acres," etc.

This was the land upon which the greater part of Canton is now situated; it was known as the Ponkapoag Plantation, and to it most of the land titles must be traced. It extended substantially from Ponkapoag Pond on the east nearly to the Neponset River on the west, thence south to near the Viaduct, thence east into the boundaries of modern Stoughton, thence north to Ponkapoag Pond.¹

Gookin says in defining the position of the ancient village of Ponkapoag, "There is a great mountain called the Blew Hill which lieth northeast from it about two miles." This would bring the Indian village at what is now known as Canton Corner.

No early map is known to be in existence of the larger part of Canton; that is, the part embraced in what was known as the Ponkapoag Plantation. In 1667, when the Dorchester committee met with the Indians to renew the bounds of the plantation, they mentioned that the Indians had a plat of the land, but would not lend it to them. The committee had neglected to bring a compass, and when they arrived at the northeast corner of Captain Clapp's farm were obliged to

¹ See Appendix II.

perambulate the remainder of the boundaries. It is probable this map was in duplicate, but that the copy of the town was burned in the same fire that destroyed the early tax lists of Dorchester.

The next plan was in 1687, when Capt. Ebenezer Billings took a plat of the common lands between the Blue Hills and Pecunit; this must have covered some part of the Indian Reservation, probably one half. Some surveys were made between lessees in 1704, when the Indians gave leases, but probably no plan of the plantation. When the early settlers received their deeds in 1725, the General Court ordered a survey to be made. Capt. Ebenezer Woodward made the survey and plan.

In 1756 Robert Spurr was guardian of the Indians, and was very much embarrassed to determine the boundaries between the lands of the English and the Indians. It was asserted that the Indians had no plat; and if they ever had any, that no trace of the field-notes even could be found. Spurr, therefore, desires the General Court to order the English persons abutting on the Indian land to produce their deeds, and pay their proportion of the charges of surveying the Indian lands adjoining them. The request was granted, and he was empowered to employ a surveyor and chainman upon oath to settle the boundaries between the Indians and the English, — each party to pay their proportion of the expense, the English to produce their deeds. The plan was finished in 1760, by which it appeared that there was still in possession of the Indians land amounting to seven hundred and ten and three quarters acres. The English abutters were Robert Capen, Recompense Wadsworth, Jonathan Capen, Deacon Wales, Ignatius Jordan, Elijah Jordan, James Smith, Nehemiah Liscom, Paul Wentworth, Samuel Tucker, Josiah Sumner, John and Moses Wentworth, Edward Bailey, John Whitley.

In 1650 the Indians appear to have been in quiet possession at Ponkapoag, and in 1657 with full permission of the town of Dorchester.

In 1658 the Provincial Government appointed commission-

ers to take care of the Indians and watch over their interests. Major Humphrey Atherton was authorized to constitute and appoint commissioners in the several Indian plantations, whose duty it should be to hear and decide upon such matters of difference as might arise among them.

That they soon began to till the soil appears from the petition of Manaquassen in 1662, whose necessities require that he should have a horse or mare to go before his oxen to plough his land. The deputies think it meet that a ticket be given him to buy a horse, provided that the seller take the ticket and make return to the Secretary. It must have thrown a damper on his agricultural pursuits when the petition was returned with the indorsement, "The magistrates consent not."

In 1667, before going to the war, Josias, the sachem of the Massachusetts Indians, called upon the selectmen of Dorchester, and desired that they would give him a deed of the six thousand acres at "Punkapauog," which the town had given to the Indians, to be made out in his name and the names of his councillors, — Squamaug, Ahauton, Momen-taug, William Ahauton, old Chinaquin, and Assarvaske.

It was probably in answer to this request that in May, 1667, a committee from the town of Dorchester went to Ponkapoag, and having given the Indians notice of their coming, met a delegation of the principal Indians at the "wigwam" of Ahauton. They reviewed the bounds, renewed the landmarks, and returned at night to the wigwam, where they slept. The next day they finished their labors, "old Ahauton" going with them.

As some of the Praying Indians had been suspected of attacking the English, the Indians at "Punquapoag" were ordered not to go more than a mile from their village without being accompanied by an Englishman. Although there was no evidence that the Ponkapoag Indians had been engaged in any conspiracy against the English, yet the selectmen of Dorchester feared "that in case of an assault upon the town, they should not expect any help or succor from these Indians, but contrarywise, to the great detriment, if not utter

ruin, of our plantations." It was deemed advisable to place all the men of the tribe under the command of Quartermaster Thomas Swift of Milton, who removed them, first to Long Island in Boston Harbor, thence to Brush Hill in Milton, where they raised some little corn, although late in the season when they came up from down the harbor. While here, they were visited every fortnight by John Eliot and Major Gookin.

A few years afterward the Indians were ordered to repair to their plantations at "Punkapaug," and dwell there; and a person was appointed to call over the names of the men and women every morning and evening.

The following apocryphal story is told by the author of "Margaret Smith's Journal," of a powah, or wizard, who must have flourished about this time: —

"There was, Mr. Eliot told us, a famous Powah, who, coming to Punkapog while he was at that Indian village, gave out among the people there that a little humming-bird did come and peck at him when he did aught that was wrong, and sing sweetly to him when he did a good thing or spake the right words; which coming to Mr. Eliot's ear, he made him confess, in the presence of the congregation, that he did only mean, by the figure of the bird, the sense he had of right and wrong in his own mind. This fellow was, moreover, exceeding cunning, and did often ask questions to be answered touching the creation of the Devil and the fall of man."

During the reign of Squamaug, the long contest which had subsisted between Josias Chicataubut, sachem of Ponkapoag, and King Philip, sachem of Mount Hope, in relation to the boundary line between their lands, was satisfactorily settled. They met at the house of Mr. Hudson, at Wading River, in what is now Attleborough, July 12, 1670, and signed an agreement that the patent line dividing Plymouth from Massachusetts should be their boundary. Philip signed the agreement first, as he was considered the aggressor; then Squamaug signed, and William Ahauton and John Sassamon, councillors, witnessed the instrument.

The name last mentioned deserves attention from the fact

that his violent death was the occasion of Philip's War. He revealed the plots of King Philip, whose secretary he had been, to the English at Plymouth; and not long after, Jan. 29, 1674-75, he was found dead in a pond in Middleborough, called Assawomset, with marks of violence upon his person. An Indian who saw the deed told William Ahauton; and this information led to the execution of the murderer on June 4, 1675. Sassamon, or Woossausmon, born at Ponkapoag, was the son of Christian Indians. He became a convert to Christianity in 1662, and was educated. At one time he taught school at Natick, and is said to have aided Eliot in translating the Bible into the Indian tongue. He was not only admitted into the communion of the Lord's Table in one of the Indian churches, but was employed every Lord's Day as a teacher.

In 1674 Capt. Daniel Gookin wrote a book entitled, "The Historical Collections of the Indians in New England," which remained in manuscript until published by the Massachusetts Historical Society in 1792. He gives a graphic and interesting account of the Indians, their government, manners, religion, and customs. By virtue of his authority as magistrate and superintendent of all the Indians, he was brought into frequent communion with them; and his opinion is, without doubt, entitled to much consideration in historical matters. In February, 1668, Captain Gookin held a court at "Packemit," or "Punquapauge." Undoubtedly his description of the place was written a year or two later. He calls it "the Second Praying Town." Eliot in his description says, "Ponkapoag, or Pakcunit, is our second town where the sachems of the blood, as they term their chief royal line, have their residence;" and Hutchinson follows him almost literally.

At the time Gookin wrote, Ponkapoag had a population of only sixty souls, or twelve families. "Here they worship God and keep the Sabbath in the same manner as is done in Natick. They have a ruler, a constable, and a schoolmaster."

Ponkapoag had suffered in the decade immediately preceding Gookin's writing by the death of several honest and able men; and some who were considered faithful turned apostates,

and went away. These things had retarded the growth of the place; but especially had the village suffered in the death of William Awinian, — an Indian who is described as of great ability, of genteel deportment, and as speaking very good English. He appears to have been respected for his worth, and was a man of influence in the plantation. Gookin remarks, "His death was a very great rebuke to this place."

Eliot says of him, "He was a man of eminent parts; all the English acknowledge him, and he was known to many. He was of ready wit, sound judgment, and affable. He has gone into the Lord."

The Indians were very useful to the early settlers. They helped them to build their houses; and to-day there are houses standing, in the erection of which tradition says the Indians assisted. They were useful in planting the seed and reaping the harvest. The more industrious earned money by cutting and preparing cedar shingles and clapboards for the Boston market. To the less industrious, the woods and the swamps offered the prospect of game; while the ponds, the river, and the brooks furnished them a supply of fish for their own consumption, or for barter and traffic with their English neighbors.

Thus while engaged in tilling the fields of their white neighbors, or in traffic, they were wont to "call to remembrance the former days," and repeat the lessons those godly men, the apostle Eliot and his son, had taught them in their ministrations at this place; and these poor sons of the forest grew eloquent as they spoke of the loving-kindness of the Eliots for them and their race. When cheated and deprived of their lands at Neponset Mills, God had put it into the heart of the Rev. Mr. Eliot to become a petitioner for them to the town of Dorchester, that they might settle together at Ponkapoag and be "gospellized;" and after attending to their temporal wants, he had established with them a regular religious service. He had taught them to keep the Lord's Day with reverence. Thus, on Sunday morning, when the sound of the drum reverberated over the plain, they all collected at the little meeting-house which they had erected,

and with quiet and devout mien listened while the "apostle" or his son John would exhort them to lives of purity, virtue, and godliness, laboring hard "to bring us into the sheepfold of our Lord Jesus Christ." And that they might never be without an instructor, Eliot taught members of their tribe in all matters bearing upon their spiritual and temporal welfare. For this he was well qualified. He had by his diligence and genius attained to great skill in the Indian language. He translated, as is well known, the Bible into this tongue. This was a work requiring great perseverance, and lasting many years. When we consider that to translate the Bible to-day into any of the foreign languages, with all the assistance of lexicons and dictionaries, would be a herculean task, how much more difficult must it have been for John Eliot, with no written or printed language to guide him, to translate the whole Bible into a tortuous and unknown tongue! The task was simply gigantic. The printing was begun in 1660, and finished in 1663.

Although Mr. Eliot was so great a student and so learned a man, his preaching was adapted to the comprehension of the Indians. "His manner of teaching," says Gookin, "was first to begin with prayer, and then to preach briefly upon a suitable portion of Scripture; afterwards to permit the Indians to propound questions; and divers of them had a faculty to frame hard and difficult questions touching something then spoken or some other matter in religion tending to their illumination; which questions Mr. Eliot, in a grave and Christian manner, did endeavor to resolve and answer to their satisfaction." His delivery was earnest and impressive, his words plain and to the purpose. "The Indians," says an historian of the time, "have often said that his preaching was precious and desirable to them;" and they have left this testimony on record in the following words, under date of Nov. 20, 1706: —

"We, having made large experience of the evidence and mercy of God unto us, in affording us salvation in and by the gospel of his son Jesus Christ, and has been pleased to move you y^e hearts of his good people for to encourage us to embrace and come in with the same.

I that for above these fifty years by some of his faithful ministers, and when we had no convenient place of settlement, it pleased God for to move the heart of the Rev. Mr. Eliot not only for to labor hard with us for to bring us into the sheepfold of our Lord Jesus Christ, but did also become a petitioner for us to the town of Dorchester, that they would be pleased to bestow on us a certain tract of land at Ponkopaug, that we might settle together, that we might be *gospilized*; and in answer hereunto the good people of Dorchester did call a town meeting and passed a vote that we should have a certain tract of land not exceeding 6000 acres, but we were not to sell or alienate any piece or parcel upon forfeiture of the whole. Accordingly we have enjoyed the same under Dorchester protection for about fifty years, both in securing us from the former war by soldiers, and otherwise for our safety and comfort, &c."

Mr. Eliot's son John also preached to the Indians at Ponkapaog, it having been his custom to visit them and preach for them once a fortnight; and great was the blow when John Eliot the younger died, — "when God was pleased to put an end to his work and life, and carry him with full sail to heaven." The apostle also had labors to perform at more distant places; old age wore on him apace; and finally the old man, "the first herald of Christianity to the savages," after many years of faithful service, died.

"The good, the pious, in the early days,
Who planted here his noble palm of praise;
Who justly bore the "Apostle's" sacred name,
And won from virtue's self a virtuous fame;
Who to the Indian and the negro bore
Learning's free gift, and opened wide her door."

A memorial drinking-trough was erected in 1880, on the old Packeen Plain, — a site rich in historic associations; it bears on enduring granite this inscription, —

"In memory of the labors of the Apostle Eliot among the Indians of Ponkapaog, 1655-1690."

Increase Mather, writing in 1687, says, —

"Besides the church at Natick there are four Indian assemblies where the name of the true God and Jesus Christ is solemnly called

upon. Mr. Eliot formerly used to go to them once a fortnight, but now he is weakened with labors and old age, and preacheth not to the Indians oftener than once in two months."

In 1688 Gen. Francis Nicholson, who was subsequently Lieutenant-Governor of New York, under Andros, Governor of Maryland, of Virginia, of Nova Scotia, and of South Carolina, visited "Punckapaug;" and some of the Indians being afraid, he gave them a little powder and ball, — a timely gift, for the year following a draft of ninety Indians was ordered from Ponkapoag, Natick, and other places where the Indians friendly to the English resided, and sent into the army. Rev. George M. Bodge says, "In July, 1689, Capt. Thomas Prentice and Mr. Noah Wiswall were sent to arrange matters with the uneasy Punckapoags." Captain Prentice was so highly respected by the Praying Indians that on the death of Gookin in 1691, they petitioned the court to appoint him superintendent of their affairs. Not only would it appear that the Indians were uneasy, but the inhabitants of the neighboring town of Milton seem to have been somewhat alarmed; for the same month and year, Thomas Vose writes that —

"Milton is a frontier town, bordering on or near adjacent to a plantation of Indians, who, as he understands, are very speedily to be embodied together and to encamp themselves in or near the precincts of Milton, which will occasion that town for its safety to watch and ward."

Between York Street and Ragged Row (Pleasant Street) there exists a tract of land the greater part of which is covered with a growth of wood. The Turnpike crosses it from north to south; and the region remains almost a wilderness. One can wander for hours over these forsaken acres; cart-roads, bridle-paths, and driftways cross it, furnishing rough, but cool and shady drives or walks. Diverging from these are smaller paths, where one treads on moss of the softest verdure, or sits on banks covered with ferns and flowers; and here in their season are found the rarest wild plants and flowers that grow in our town. Hills and valleys, brooks

and ponds, break the monotony of the landscape; and at intervals fine views of the surrounding country may be obtained.

This whole territory is divided by loose and dilapidated stone walls, which serve to indicate the ancient landmarks. One portion of this land has long been called Mount Hunger Fields. Tradition asserts that in former days one of the early settlers starved to death on the land, hence its name. Some of the giants of the forest still remain. The Old Hornbeam rises, rough and gnarled, above all the trees that surround it; the old deeds make mention of it, and surveyors depict it on ancient plans. It has stood for centuries, all its companions having been converted to the use of man. Here also stand the Lone Chestnut, the Three Maples, and other landmarks. An ancient roadway known to the Indians as the Quantum Path, which was in use before the Turnpike was built, leaves the latter near the southeasterly border of Reservoir Pond, and crossing these deserted fields, comes out near Belcher's Corner. Diverging from this old highway, one branch leads to Pleasant Street in Canton, skirting the southerly shore of the Reservoir Pond, while another in a more southerly direction comes out on Burr Lane; another road, turning to the east, passes south of Muddy Pond, and running through what are sometimes designated as the Indian farms, passes the Indian burying-ground, coming out on Indian Lane.

Scattered over this territory are many ancient cellar-holes, which testify to the former occupancy of these lands. A portion of this land was purchased from the Indians in 1725; and here were the houses of John and Moses Wentworth, Moses Gill, Edward Pitcher, Elias Monk, and Elhanan Lyon. Here was Pitcher's Pit, where tradition asserts that Edward Pitcher, pursuing a wolf, fell into a hole and found, much to his surprise, that the wolf was already in possession. Another version of the story is that Pitcher was annoyed by a pilferer of vegetables, and dug a wolf-pit, carefully concealing it from view; the next morning he found one of his neighbors in it, unable to extricate himself, who ever after

received the sobriquet of Pitcher's Wolf. Here are Fox and Porcupine hills, Beaver, Spring Meadow, York, Pequit, Shaven, and Ponkshire brooks, York and Muddy ponds. Here was Esty's Neck, Pomeroy's, Robin, and the Cedar swamps.

In 1726 a committee appointed by the General Court reported that it was true "that the Indian proprietors are reduced to but few families, and improve but a small quantity of their land."

The family of Ahauton is mentioned as early as any Indian family. Many of this name embraced Christianity, and several were educated. Old Ahauton, as he is called by the commissioners who visited his wigwam in 1667, was the son of Jumpum, and before he became a Christian was obliged to pay two beaver-skins to William Blaxton, the first settler of Boston, as a penalty for having set traps in 1635 to catch Blaxton's swine. In 1642 he is mentioned as an Indian guide and interpreter. In 1658, in signing the deed of Nantasket, he styles himself as of "Puncapaug." Eliot thus writes of him: —

"Our chief ruler is Ahauton, an old, steadfast friend of the English, and loveth his country. He is more loved than feared; the reins of his bridle are too long. Wakan is sometimes necessarily called to keep court here, to add life and zeal in the punishment of sinners."

Old Ahauton lived to sign the deed of Boston in 1685. His son William was called to be the teacher at the death of Awinian. Eliot writes of him in 1670 as follows: —

"He is a promising young man of a simple and upright heart, a good judgment. He prayeth and preacheth well; he is studious and industrious, and well accounted of among the English."

In due time he became one of the councillors of Squamaug, the Massachusetts sachem. He was a man of great attainments for an Indian. He signed many documents and treaties before 1675, and he wrote a fair hand; the same year William, William, Jr., and Benjamin were paid for military services by the Government. Some years ago an ancient deed was discovered at Dedham, which bore date 1680, and

was a grant of land in the vicinity of Charles River, "from William Ahauton, alias Quaanan, his brother Benjamin, and their sisters, Tahkeesuisk and Hanna Ahauton, alias Jamme-wosh, all of 'Punkapogg' near the Blue Hills." On March 18, 1781, when Charles Chicatabut, son of Charles Josias, sachem of the Massachusetts, desired that William Stoughton and Joseph Dudley might be appointed his guardians, William Ahauton acted as interpreter. In 1690 William Ahauton visited Major-General Stoughton to ascertain what was most expedient to be done for the safety of the friendly Indians and the English. Later we find him with the Natick Indians consulting Judge Sewall about the same business. At a meeting held at Pecunit on lecture-day in March, 1704, the Indians consented one and all that William Ahauton should have the improvement of Beaver meadow during his life "for his labors in y^e ministry among them." In 1711 he is styled preacher, and stationed at Pecunit. He died July 21, 1717.

The wigwam of Ahauton is said to have stood near the site where Hon. Charles H. French erected his stone house in 1854, a part of the material of which was blasted from an immense rock which stood out from the surrounding field and had been known to the former generation as "Squaw Rock." The tradition is that the squaw of William Ahauton, of Pecunit, after having lived for ten years in great love with her husband, was condemned at a hearing before Justice Daniel Gookin, in October, 1688, for conduct unbecoming a wife and mother. It was decided to spare her life, but that the said Ahauton "shall on the twenty-ninth instant stand on the gallows, after the lecture in Boston, with a rope around his neck one hour, and that the marshal-general shall cause him to be taken down, returned to prison, and committed to the Indian constable, who on a public day, by order of Capt. Gookin, shall severely whip him, not exceeding thirty stripes." The punishment was duly inflicted; and, unable to bear the disgrace attending it, upon her return home she dashed out her brains by jumping head-foremost from this rock.

William left sons, William, Thomas, and Amos, the latter of whom succeeded his father as preacher, and lived to be a contemporary of the second minister of Canton, the Rev. Samuel Dunbar.

In 1675 we find that Peter Ahauton and Nathaniel Patunckon were ordered to appear before the magistrate and give their testimony in regard to the murder of one Caleb.

In 1754 the wigwam of one Job stood upon land which he had sold to Stephen David, who informs him in the customary language of the day when addressing an Indian, that "if he dont like its situation, he can move it on the other side of the line on his own land." This family appear to have intermarried with the Pomhams; for in 1767 Pomham, then only seventeen years of age, had a bastard child called Thomas, descended on his mother's side from Thomas Ahauton. One Pitt Pomham appears in Stephen Miller's company in Colonel Bagley's regiment at Fort William Henry in 1756, again in 1760 as a servant to Major John Shepard. In 1812 President John Adams, writing to Thomas Jefferson, says,—

"Aaron Pomham, the Priest, and Moses Pomham, the King, of the Punkapaug and Neponset tribes, were frequent visitors at my father's house at least seventy years ago. I have a distinct remembrance of their forms and figures. They were very aged, and the tallest and stoutest Indians I have ever seen. The titles of King and Priest and the names of Moses and Aaron were given them no doubt by our Massachusetts divines and statesmen."

The Momentaugs were among the most ancient of the Indian families. The name of Robert, alias Momentaug, as one of the councillors of the king, Josias Wampatuck, appears on the deed of Quincy, then Braintree, in 1665. In 1683 he is paid for killing a "woulfe" by the town of Dorchester. In 1685 his name appears on the parchment deed given to the town of Boston. In 1712 Nehemiah Momentaug leases to Joseph Tucker for two hundred years six acres of land, where the road now passes into the Revere Copper Company's works from Washington Street. It was then designated as "Nehemiah Momentaug, his Neck;" and probably his wig-

wam was on this land. Samuel Momentaug was one of the Indians who in 1707 cheerfully yielded his right in the land about the meeting-house in Ponkapoag, that it might be used for a burial-place. John Wentworth affirms that Sarah Momentaug was Samuel's daughter, and calls him "one of the ancient proprietors of Ponkipog Plantation." This Sarah Momentaug, alias Sarah Simons, died at Dedham, Oct. 27, 1747.

The following letter, by Isaac Royall, a well-known citizen in his day, throws light upon her ancestry: —

"I can assure you that she is esteemed to be one of the most certain proprietors of Puncapaug Plantation, she being of the antient family of the Momantaugs, and stands allied by marriage to King Josiah's family, who, in his deed to Dorchester, reserved Puncapaug Plantation for the use of the Indians of which the family of Momantaugs were part."

I find that in 1716 Hannah Momentaug was married to Thomas Blunt, of Milton.

On the 29th of March, 1718, Deacon Joseph Tucker, one of the first settlers of Canton, with his wife, Judith, conveyed to Elijah Danforth and his brother three acres of land known as Thomas Mohen's field. This land is situated opposite the Memorial Hall in Canton, and was leased about 1712 by Mohen to Tucker. The name is spelled sometimes Moohen, and I have seen Moho spelled Mooho. I am in doubt whether the Momentaugs were or were not the ancestors of the Mohos. The name Elizabeth Moohen occurs during the years 1717-19. Joshua Moho married Sarah Momentaug, Feb. 20, 1719. They had a son Samuel, who in 1753 complains "that the Indians are greatly neglected, and their lands stripped of timber." Samuel married Dinah, and lived in a house that stood on the westerly side of Indian Lane, on a road which was laid out in 1760, but soon neglected. This house was called old in 1790, and I am told that there are persons living who can remember it. The cellar still can be seen; it is on a hill commanding a view of the surrounding country. The place is sometimes called the Moho lot, and

sometimes the Dinah lot. Samuel Moho died May 4, 1762, leaving eleven children, all but one being under age. Dinah joined Mr. Dunbar's church in 1734, and died May 26, 1791, at the age of ninety. In 1761 I find Joshua and Thomas Moho as soldiers stationed at Halifax, in the company of Capt. Lemuel Bent. Alfred Croud tells me that there is a tradition among the Indians that Dinah was found dead in the cellar of her house, with her throat cut. She was the mother of nineteen children. One of her daughters, Abigail, lived with John Bancroft, or Bancraft, son of Robert, commonly called "Doctor." Mary married Cæsar Elisha; Martha married Robert Wood, Jan. 1, 1779. Manta, or Mantha, married, in 1770, Daniel Tom, a Natick Indian; and Dinah married, in 1769, Mingo Robinson. Mollie married into the Williams family. The sons of Dinah appear to have been patriots, and faithfully served their country during the Revolution. Asa, George, and William were in the service. John served six months and twenty-six days, and died far from his home, amid the privations and sufferings of the campaign, Nov. 22, 1777. Jeremiah and George shouldered their queen's-arms and served with Captain Pope in the famous Fourth Massachusetts Regiment.

Daniel Moho married Sarah Reed in 1801. George married Mary Bancroft, Jan. 3, 1774, and died July 30, 1784. It was the custom of Dinah to be drawn every winter on a sled by the young men of the tribe to Dorchester, to visit the graves of her ancestors. My grandfather has seen her on one of these pilgrimages; and Edward Everett, in his oration at Dorchester, in 1855, said that "within his remembrance one of the tribe used to come down once or twice a year to the seaside, hover a day or two around Squantum, stroll off into the woods, and with plaintive wailings cut away the bushes from an ancient mound, which, as he thought, covered the ashes of his fathers, and then went back, a silent, melancholy man,—the last of a perishing race."

It being then the custom to pay bounties for rattlesnakes, we find that in 1770 Hannah Moho brought two to the selectmen. They cut off the rattles, and paid her 1s. 4d.

George Moho lived in a hut about midway between the Turnpike and Indian Lane, northwest of the Henry house, where Daniel Croud lived in 1855. He married Mary Bancroft in June, 1774. She died July 14, 1818; he in 1804. Sept. 29, 1789, Mr. Benjamin Tucker and Mr. David Talbot went to Dinah Moho's in search of a sheep that had been stolen, and were successful in finding one that was dead but warm; they then went to the wigwam of George, and found nothing. Nevertheless a warrant was issued against Asa and George, and they were accordingly tried at Captain Bent's tavern, known as the Eagle Inn.

George Moho's daughter Margery married, in 1794, Canada Reed, of Sandwich; after his death, she married Joel Holden, and lived in a wigwam in the woods west of the York schoolhouse. Upon the death of Holden she married Samuel Freeman, Sept. 2, 1813. The last record I have of George Moho is that he died May 31, 1837.

The nine children of Margery and Samuel Freeman lie side by side in the Indian half-acre near Indian Lane. I have seen persons who have attended funerals there, and am told that the person still lives who dug the graves of some of the Freeman family. Whether this man was descended from Cuff Freeman, who was a negro slave of Capt. Charles Wentworth, and who married Mary Robin about 1752, I am not informed.

An ancient diary records, May 5, 1767, "A negro woman, wife of a white man, buried from Moho's."

Muddy Pond is embraced within the York wilderness, and near its borders many Indians lived and died. One old Indian kept in his wigwam a ready-made coffin, — a precaution which was perhaps warranted by some experience he had gained by attending the funerals of his tribe. A sad story is told of the death of Indian George, who, while fishing in this pond, fell from his rudely constructed raft into the water and never was seen again, his straw hat floating on the pond, and his unoccupied raft, alone revealing the manner of his death.

The name of Simon George is frequently seen on early

deeds and documents. The first known of him at Ponkapoag was in 1706. He was one of the first to plant an orchard; and in spite of all the attempts of the white settlers, he was enabled to hold it. The Indians were very fond of cider. Many of them planted orchards soon after their arrival at Ponkapoag, and these were excepted in the leases which the Indians gave to the first settlers. But in 1768 Robert Redman fenced in his orchard, containing sixteen acres, and threatened the Indians with death if they dared to take an apple from the trees which they themselves had planted, nor would he allow them to gather cranberries for their own support; but the loss of the cider was the hardest to bear. "The apples are now coming on," they say; "and we set great store by our apples, and hope that we shall have some, not only to eat, but to make cyder, — a liquid very peculiar to the aboriginal gust." Another orchard was situated near Muddy Pond. Simon George's orchard was situated at the corner of Ragged Row and Burr Lane; it contained from seven to ten acres. In 1732 the Indian commissioners allowed "him and his squaw the liberty to improve, for their own personal benefit, as much of the land that was that year devoted to John Wentworth and William Sherman as they shall see cause to use." Here he resided; here four of his children — Deborah, who married Berry Miller, Oct. 30, 1750; Abigail; Samuel, who married Hannah Momenaug in 1752; and Hannah — were born. One of his sons, Mathias, went into the service in 1747, and died soon after. His wife, Abigail, is mentioned in 1765 as old Abigail George; and on June 5 of the following year we find the record of her death.

Simon George departed for the happy hunting-ground in 1739, in full belief that —

"admitted to that equal sky,
His faithful dog should bear him company."

Simon George gave all rights in his place to Jacob Wilbor, who married, Jan. 9, 1781, Mary Will, by whom he had a son who was buried in the Indian graveyard nearly west of his father's house. After the death of her first husband she

married Seymour Burr. She lies buried in the Canton Cemetery, and the inscription upon her gravestone is as follows:

"In memory of Mrs. Mary, wife of Semore Burr, a Revolutionary pensioner. She died in Canton, November 1, 1852, aged 101 years, last of the native Punkapog Indians.

"Like the leaves in November, so sure to decay,
Have the Indian tribes all passed away.
Mary's Christian feature on earth was a true Methodist;
Above, her spirit now rests in sweet heavenly rest."

In regard to her age there has been controversy. The tradition among her neighbors asserts that she was born on the night of the great Lisbon earthquake, which occurred on the 18th of November, 1755. Her husband made oath when he applied for a pension in 1820 that she was then sixty-six years old.

Seymour Burr was born in Africa, and was said to have been the son of a prince. At the age of seven years he was kidnapped and brought to America, and was purchased by Seymour Burr,—a farmer living in Connecticut, a connection of Aaron Burr. Although he was treated kindly by his master, he bemoaned his condition of servitude, and incited a number of his friends to attempt an escape. Their plan was to steal a boat and put off, in the hopes of reaching the British army, and so gaining their freedom; but the boat was overtaken by their masters, who were armed, and they quietly surrendered and went home. The astonishment of Seymour was great when, in place of the corporal punishment which he expected, his master reminded him of the kindness with which he always had been treated, and inquired what had induced him to leave his old home and go away with foreigners. Burr replied, "I want my liberty." His owner, fearing that he might be more successful in another attempt, or perhaps touched with sympathy by his appeal, made the proposition to him that if Burr would give him his bounty money and enlist in the American army, he should at the end of the war be a free man. Burr accepted the offer with alacrity, willing to undergo any peril that would bring him his freedom. He

accordingly fulfilled his part of the agreement, and served faithfully as a private in Captain Colburn's company, in the regiment commanded by Colonel, afterward Governor, John Brooks. He was present at the siege of Fort Catskill, enduring much misery from hunger and cold, and received his reward of freedom at the close of his term of enlistment. Seymour Burr with the Widow Wilbor settled on the estate of her former husband. On Dec. 24, 1805, he received a deed from the guardians of the Ponkapoag Indians of about six acres of the same land of which Simon George had previously had the improvement, and so became the master of George's wigwam. We have written "master," but it would appear that there were times when the heart even of this brave soldier faltered, and when for the moment he wished himself elsewhere. When his wife threatened and abused him, he would mutter in his broken English, "You Injun ; I nigger. You kill me ; I no kill you." He died Feb. 17, 1837, and is buried in the Canton Cemetery ; no stone designates the grave. He left two daughters, but no sons. In 1855 a grandson who took the name of Lemuel Burr was living in Boston. There were, in 1861, seven of the name of Burr living. Seymour Burr also owned a tract of land through which the Turnpike now passes, which land Samuel Morse purchased of Dr. John Sprague, and which came into Burr's possession by an exchange.

The name of Bancraft, or Bancroft, has usually been considered an Indian name ; but Robert, who on his first arrival resided in a hut in the woods near Ponkapoag Pond, was designated as an Englishman. He lived with Elizabeth Pickett, "a real white woman." He was called "Doctor," and died Oct. 26, 1786. After Bancroft's death his widow was married by Parson Smith to one Taylor, a sailor, and she afterward was known in all warrants as Bet Taylor. Constable John French so designated her when in 1789 he carried her with her children out of town. She subsequently married Asa Moho. Asa had a son John who lived with Abigail Moho, whom the wise men of a former generation asserted to be "half Indian and half negro."

From John and Abigail came Jeremiah. Tradition says that his mother was named Wood, and he is said to have been born in a wigwam which stood near the place where the Providence Railroad passes the ancient homestead of the Taunts. While they lived here, the squaw used to go to Fountain Head and fill her apron with speckled turtles, which on her return she would throw into the hot embers to cook.

The place known as the Bancroft farm, in 1803, was south of York Pond, near Indian Lane. In 1827 Jeremiah had a hut west of the house of William Henry, not far from the Turnpike. He was obliged to remove this when Charles Tucker purchased the land on which it stood. Two years later he purchased three quarters of an acre of land bounded east and south on Indian Lane. The cellar-hole can still be seen at a bend in the road a few rods beyond the last house on Indian Lane as one goes toward York. I have pleasant recollections of a visit to this house some twenty years ago, and of listening to the ancient legends and folk-lore from the lips of one of the tribe.

The following account of the adventures of Jerry Bancroft was related by Jerry himself, about 1828, in the hearing of Mr. Nathaniel Vose.

He said that at a certain period of his life he was impressed on board a Spanish man-of-war, and served long enough to acquire the speech of its crew. When the ship touched at a port on the western coast of South America, he was carried ashore and sold as a slave. He was soon placed upon a plantation in a gang under an overseer. One warm day the overseer lay down in the shade to enjoy a siesta. Jerry, who was at work in the garden with a spade, waited for his opportunity, and then, as he expressed it, "patted him with the spade." Jerry then made his escape and started across the continent; he was well treated by the natives, and reached the Atlantic seaboard in safety, and got passage home. Jerry Bancroft was buried Sept. 29, 1840.

One of this family, bearing the name of its ancestor, George, fell in love with Abigail Capen, whose father, Christopher, had purchased land on Indian Lane. His house

stood on the northerly side of Indian Lane, between the houses marked A. Tilden and D. Croud on the map of Canton published in 1855; his old well can be seen from the road. He forbade his daughter to have anything to say to Bancroft, and locked her up in her room; she made her escape in the night, joined her lover, and they were married on the 28th of December, 1779. From her are descended persons of ability in Essex County. Sivery Bancroft's wigwam was on the northerly side of the road that leads from Indian Lane to York Pond before reaching the brook, almost directly west of the southerly end of the pond. The Widow Elizabeth was living in 1861. She was probably born in the last century. Jeremiah and Thomas are still living; with both I have had the pleasure of talking over the old traditions.

In 1768 Aaron Wentworth writes the following letter to the selectmen of the town: —

“These are to inform you that I took into my house, Berry, a negro man, — came last from Milton in November, 1767; how long he will tarry I don't know.”

He came to Ponkapoag as other slaves came, to marry an Indian wife, for then his children would be free, as the law in those days was that the children of Indian women were free-born. This man was mentioned in 1750 as a slave belonging to Samuel Miller, Esq., of Milton; he took his master's surname, and subsequently, as a free negro, appears to have married Deborah George in 1750. We hear that his wife Hannah, an Indian woman, was buried by the rector of the English church, July 24, 1769; and September 24 of the same year he appeared at the church, and after the evening service was married by the ritual of the Church of England to Sarah Will. In the list of the names of heads of families belonging to the Church of England in Canton in 1767, appears that of Berry Miller. Sarah Berry in 1780 made her mark in receipt for money expended in the support of “y^e Wid. Adlington.” She died on the 24th of November, 1781, at Smithfield, R. I., aged sixty-seven years,

was brought to her old home for burial, and lies in the Indian graveyard near Indian Lane. The house occupied by Berry Miller stood between York Pond and the easterly and southerly lines of the Ponkapoag Plantation; the cellar still can be identified. This house was built by Wills subsequent to his residence in the "tree cellar" house. After his death Berry Miller took the property with the live-stock. He married the widow of Isaac Williams, who also at one time lived in this house.

The first colored man in Canton, named Isaac Williams, appears in 1719. His father was imported from Africa, though he was born in Roxbury, and was a slave of Dr. Williams, whose surname he adopted. When on Nov. 8, 1775, Isaac Williams married Elizabeth Wills, he hailed from Dedham. She had lived in the family of Dr. Holden of Dorchester, and is spoken of as a woman of "pure, unmixed Ponkapoag blood." David Talbot employed Isaac Williams to assist him on his farm in 1789; and he was, upon his marriage, admitted as a member of the tribe by its guardian. He is said to have received a pension for his services in the Revolutionary War. If this is so, the events of a certain day in December, 1776, when he was arrested as a deserter and sent to jail by the Committee of Correspondence, must have been forgotten or atoned for. He lies buried in the Stoughton graveyard, where a stone marks his last resting-place. His widow lived to be over one hundred years old, bedridden and blind. She died Feb. 3, 1848.

It would appear that the Indians had some interest in certain lots of land, — possibly of occupancy or of cutting wood. As early as 1789 a certain piece of woodland containing eighteen acres was sold for the benefit of the Indians to Jabin Fisher, and was then known as the Williams lot, designated as in Mount Hunger. It is bounded on the north by Muddy Pond and on the east by land of Seymour Burr. This land has been owned successively by the Withington and Lewis families; and about twenty years ago it passed into the possession of Horace Guild. There is a cellar-hole on this lot, by which runs an ancient driftway, or bridle-path.

Isaac Williams purchased the land on which he built his house in 1803; the cellar-hole of this house, in which he died, is still to be seen on the York Pond road about an eighth of a mile south of York Pond. In 1813 he added thirty-nine acres adjoining the original purchase.

Amasa Williams was styled during the early part of this century an Indian mulatto of the Ponkapoag tribe. He was the son of Isaac, and followed the sea. On one of his voyages he made a miniature man-of-war, rigged and mounted her, took her to York Pond, loaded all her guns, arranged his slow-match so that they would all go off at once, and touched a match to her; the annihilation of the craft was complete. He died Feb. 13, 1827. He is buried in the old graveyard at Stoughton, and is said to have been a member of the Prince Hall Grand Lodge of Masons. In 1861 Isaac Williams, then over sixty years of age, was living. His wife died April 18, 1849.

William Croud married Sarah, daughter of Nuff Wills, Aug. 15, 1783. He remained in Canton until 1784, when he removed to Smithfield, R. I., and in 1819 was living at Woodstock. He left a son, William, Jr., baptized in 1783, who figured with no credit to himself in this vicinity until 1812. Another son, Daniel, was born about 1792, and was well known as an exemplary unassuming Christian man, who built honest walls. He was married at the house of Seymour Burr, by the Rev. Benjamin Huntoon, Sept. 2, 1824, to Betsey Digans; after her death he married Lydia Harrison, a white woman of Natick. His children and grandchildren are still living on Indian Lane, and are owners by purchase of the very land which was given to their ancestors by Eliot's labor.

Daniel W. Croud, a member of the Fifth Massachusetts Cavalry during the war, died in Canton, Dec. 19, 1883, aged fifty-eight years. There were sixteen of the name recorded as living in 1861.

One of the daughters of Dinah Moho, named Mary, married Cæsar Elisha, May 17, 1769. He was a former negro slave of Capt. Charles Wentworth. They had a daughter, Louisa,

who married, in 1795, Uriah Low, and, Aug. 18, 1797, Peter Robertson. His son Lewis married, in 1792, Rachel Corden, or Cordner; the ancient record says, "both of the Moho tribe."

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The house of Lewis Elisha stood on what is now the southeastern border of York Pond. As the road approaches the pond, it is bounded on the easterly side by a wall, which was once the boundary of the Williams farm, now owned by Hiram Johnson. On the westerly side of the roadway, at about eighty feet from the pond, stands a large smooth, upright stone with an apple-tree directly in the rear of it, and a maple-tree a little to the southwest; this stone is the back of the hearth or fireplace of the Lewis Elisha house. Oct. 10, 1804, there was a terrific storm; the wind howled, and even York Pond showed white caps. Polly Davenport Mois was then living in this house. As the storm increased, Polly, alone in the old shanty, grew more and more frightened, and finally, mustering all the courage she had, left the hut and started up the pathway toward Berry Miller's, then living in the Williams' house. She had barely strength to reach the door, and as soon as she had succeeded in opening it, fell headlong into the room; there the neighbors found her the next morning, cold and dead. Her body was tenderly cared for and carried to her friends in Dorchester, where it was buried. Her daughters — Persis, Mary, and Betsey — were removed by Joel Holden to Dorchester in October of the following year. Lewis Elisha was known afterward in Andover, where he had a large family, and figured conspicuously in a law-suit, Andover *vs.* Canton, in 1814. He married, in 1803, Hannah Richardson, the daughter of a mulatto father and a white mother, and died in Milton in 1817. James Elisha, aged sixty-one years, was living in 1860; and the names of William, Harriet, James F., and Maria appear at the same time.

On the northeast corner of Indian Lane and the road which leads to York Pond stands the house in which, in 1855, according to the map of that date, was living Simon Willard Wilde. There is a small knoll in the rear of this house

which has always borne the name of Mingo's Hill. The man for whom this hill was named lived near the spot on land adjoining that of Bancroft and Williams, bounded west by Indian Lane and south by the York Pond road; his name was Mingo Robinson. I find among the Narragansett soldiers the name of William Mingo, June 24, 1676; whether his descendants added the surname of Robinson to designate themselves is an open question. It was the good fortune of Mingo to possess in 1769 one of those royal jewels which had descended on one side at least from the ancient sachems of Massachusetts. He married one of Dinah Moho's daughters, named in honor of her illustrious mother, Dinah.

The family of Hunter is very ancient. On Sept. 21, 1675, Thomas Hunter and Benjamin Ahauton were among the Ponkapoag Indians who marched with Captain Prentice against the hostile Indians. In October of the same year John Hunter, with others, had permission given him by the General Court "to passe and repasse between Puncapaug and the place assigned to them near Joseph Belchar's for the conveyance of their goods." In 1717 George Hunter signed deeds of importance, and went to Milton on a cold October day to marry Betty Nateant.

Old Sarah Hunter had a house built for her in 1767, but she did not enjoy it long. Soon after, she was taken sick, and Lydia Waterman was sent for,—one skilled in all the ancient arts of healing and the use of herbs; Lydia nursed Sarah till the 11th of May, 1768, when she died. Parson Dunbar rode over to the funeral on horseback, said just what he thought about her, and was presented with a pair of gloves for his pains. A granddaughter of hers, named Bette Hunter, is mentioned as dying Aug. 12, 1766.

Elisha Mannumian, or Menuinion, was one of the Ponkapoag Indians who leased land to the English squatters in 1706. He was the son of William, who in his palmy days was the owner of a tract of land in the Nipmuck country, which extended two miles each way. It adjoined land purchased by Mr. William Stoughton, probably in what is now the town of Charlton. In 1682 William was described

as "falling into a languishing state of body." He ran into debt, and drank up all his property, and was obliged to sell his land. Probably Harriet, whose name appears in 1717, was his daughter.

There are many of the Ponkapoag Indians whose names only appear once or twice on any record, — Bette Solomon, 1754; Mary Peters, 1735; Hester Cole, 1717; and Phineas and Patience Cole in 1747. The first minister of Canton had an Indian servant. She died July 1, 1718. Her name was Hannah Spywood. Pomponechum has been preserved in the name of a swamp. We also know that "Wachennakin lived at Peckunitt," and two more men with unpronounceable names — Monnoccumut and Manantaligin — encumbered some portion of this desolate space. From 1667 to 1735 we meet with the name of Hezekiah Squaumaug, and in 1717 of Rebecca, lineal descendants of the great Chicataubut, who was sachem when the Pilgrims landed.

The family of Quok was also an ancient family. John is seen in 1717; Timothy was in the expedition to Carthage in 1740; Zachariah died in 1741; and James was living in 1753. Quok Mattrick, a soldier of the Revolution, who married Chloe Howard in 1788, may have been named from this family. Hon. James M. Robbins, of Milton, informs me that when a boy he was very much frightened at the cry, "The Quoks are coming." Sucamugg is another name which appears in 1719. Mary died in 1738; Sue in 1754. Experience lost a daughter in 1759; and as late as Feb. 20, 1771, Mary married Thomas Mitchell, Jr. He died Dec. 4, 1810, aged ninety-two years.

Robert Burrill came from Braintree and took up his residence with Thomas Penniman in 1764. His wife's name was Mary; and at that time he had two children, — one named for his wife, and the other named for him. David is seen in 1765. There were half a dozen of this name living on Indian Lane in 1860, and the name of David was perpetuated. I remember seeing a row of Burrills in the York School when visiting it in 1866.

Moses Marendash was published to marry Lydia Jones on

May 31, 1733; but on the 2d of June she changed her mind, and sent her uncle Jonathan to have the notice taken down. This was done, but she was still unsatisfied; and on July 6, 1734, the notice was posted a second time.

Jonathan Capen was appointed to take the place of Joseph Billings as guardian of the Ponkapoag Indians, June 17, 1767. The following notice shortly afterward appeared in the Boston papers: —

STOUGHTON, July 30, 1797.

The subscriber having been appointed by the Great and General Court in their last session Guardian of the Punkapaug Indians, notice is hereby given to all persons not to trust or give credit to any of the said Indians, as no debts of their contracting will be paid without the consent of the said Guardian.

JONATHAN CAPEN.

Nuff Wills, a negro, was a tenant of Capen's, and is said, after Capen built a new house, to have lived in his old one. He moved to Williams' old place nearly north of his former residence. His daughter Hannah seems to have been called after the Christian name of her father; she is reported to have married or lived with a Bancroft. Elizabeth married Isaac Williams; and Mary, Wilbor and then Burr.

Sarah, the widow of Nuff Wills, married Berry Miller, and her daughter Sarah married William Croud. Jacob is seen in 1788.

The number of the Ponkapoag Indians in the towns of Canton and Stoughton, as taken by Nathaniel Fisher and Samuel Talbot, who were appointed to procure the information in 1784, was of males, twenty-one; of females, thirty-one. There were two males and two females in the families of Robert Bancroft, Jr., and George Moho respectively. Asa Moho appears to have lived alone. William Croud's family contained two males and one female, and Sarah Berry's, one male and two females. Isaac Williams and Jacob Wilbor are classed with blacks; and two are mentioned as "at Tucker's."

The Ponkapoag Indians had made complaint to the General Court as early as 1668 that other Indians, who were unfriendly to their tribe, had visited them as soon as the

snow was off, and had done them much mischief. It was for this reason, and also as a protection to the English living to the north of them, that they built a good and "deffensible" fort, which should protect them from these predatory excursions. This fort was nearly completed in 1675; and the Major of Suffolk was ordered to appoint out of the towns of Dorchester, Milton, and Braintree sixteen or twenty soldiers, who should reside at "Punckepauge," and in conjunction with the Indians, should go on scouting parties through the woods, and give warning of the approach of the enemy or any strange Indians. In August, 1675, Corporal Swift was doing garrison duty at this fort with a number of soldiers.¹ The exact site of this fort is unknown; tradition says that a stockade, or garrison-house, stood on the land owned by Mr. Samuel Bright. This was not a garrison-house, for such houses were surrounded with walls of stone. It may have stood on Powder House Hill, on the Taunton Old Way.

On a record of the Indian inhabitants belonging or connected with the Ponkapoag tribe in 1861 appears the name of Rebecca Davis, aged seventy-one. "Her mother [says an old letter which I have copied] was a Moho; her father unknown." Her first husband was Abel Lewis, a mulatto, who was a wandering musician, descended from quite a prominent family, — the Bensons of the Natick tribe. Her second husband's name was Black; he had unfortunately sworn "to love, honor, and obey" another woman before he married Rebecca; but as she lived to a good old age, we surmise that she did not wear away from regret at his departure. Aunt Becky was in the habit of visiting Canton in her last years. She used to come out from Boston just before Thanksgiving; and her old friends furnished her with pork, eggs, turkeys, and other comforts. She gained some money by the sale of a salve, which she prepared from herbs according to the prescription of some ancient medicine-man.

It is impossible to fix exactly the site of the Indian places of worship. Gookin says that when he describes Natick, the first Praying Town, he describes all the Praying Towns.

¹ See Appendix IV.

Now, Ponkapoag was the second Praying Town, and of course had a meeting-house. I judge the first one to have been situated where the little graveyard is, — between Ponkapoag Village of to-day and Aunt Katy's Brook. In 1707 the Indians relinquished their right in about three acres of land for a burying-place and a cemetery. Now, there was no person buried in the Canton Cemetery until 1716; and persons were interred in the Proprietors' Lot at Ponkapoag ten if not sixteen years earlier. There is no record of the building of any meeting-house before 1707; and then the inhabitants were ordered "to remove the meeting-house or build a new one." The new one was built at Canton Corner. Perhaps the English settlers bought it; it is more probable that they got it as they did their land.

In 1741 the Indians presented a petition to the General Court in which they said that they were in a sad condition; that the infirmities of age were creeping upon them, and they could do little or nothing toward obtaining a livelihood. They prayed that some of their interest-money might be expended for clothes, and that £100 might be devoted to the building of a meeting-house to be placed at some convenient point on the Indian land. In order to strengthen their appeal, they attached to the petition the names of Amos Ahauton, the preacher, and also that of Simon George. Amos told the guardian, Mr. Quincy, that he never saw the petition and never signed it, and that Simon George was dead. In spite of this, it would appear that the house was built for Amos, the preacher, and Martha, his wife, and of such proportions that it would accommodate all the Indians as well as his own family. But in a short time their promise to meet together on the Lord's Day and hold religious worship was broken; laziness and rum made sad havoc among them. They probably all got drunk; and they alleged that Amos, instructing them to do as he said, not as he did, had given himself up to excessive drinking, and that they did not want to hear him any more as a preacher. Certain it is that in the winter of 1743 he was in reduced circumstances, and had one, and only one son, who was dying of consumption; and he asked leave

"to sell two and a half acres of land for his comfortable support in his old age." In consideration of these misfortunes the General Court gave him assistance.

The Indians were assured that if they would attend Mr. Dunbar's meeting, seats would be provided for them. They made the reply that they did not understand Mr. Dunbar; that they knew of but one Indian who ever attended Mr. Dunbar's church, and he was dead.

There is a tradition that there was a meeting-house on Burr Lane. I know of no reason to believe it.

The Rev. Charles Chauncy, D. D., as early as 1762, in writing of the labors of Eliot and others to plant churches among the Indians, thus traces their gradual diminution: —

"Some of these churches are running to this day with English or Indian pastors at their head, though they are, it must be confessed and lamented, in a declining state. The Indians within this and the neighboring provinces have strangely diminished; a few only are left. . . . Within my remembrance the Indians at Punkapog, an ancient settlement within fifteen miles of Boston, were considerably numerous, but there are few now remaining. I can assign no other cause for this strange fact than the necessity these Indians were under, by being surrounded by English towns, to change their simple, plain way of living for ours."

There was a meeting-house on Indian Lane. The exact site of this house has fortunately been preserved. Samuel Capen, of Stoughton, an indefatigable antiquary, has shown its site to me, and told me that his grandfather James remembered the meeting-house, and that John Eliot preached in it.

Directly south of the house of Daniel Croud, on the map of 1855, there are two walls running west from Indian Lane parallel to each other, forming a country lane, a short distance down which another wall meets the north wall at a right angle; and west of this wall stood the meeting-house. It is not wonderful that the scholarly productions of Mr. Dunbar, who could quote Greek, Latin, and Hebrew, were not understood by these people. It is related that Deacon Jonathan Capen once went to hear an Indian preacher in this meeting-house,

and was astonished when the text was announced as, "Tell no more lies than needs must." They knew what that meant, and it conformed to their idea of Christianity.

The places of Indian sepulchre in Canton known to me are five. One was on the extreme northern boundary of the Ponkapoag Plantation, near the pond, on the ancient Redman farm, now owned by Henry L. Pierce. It is near a field that I visited some years ago, to see, before the land was broken up, hills that had remained since the Indians reaped their corn there. Excavation at the site of the burying-place revealed nothing, although the workmen in several instances dug seven feet into the soil.

On Chapman Street is a piece of land called the "Stone lot," from its having been owned in early days by Daniel Stone. Mr. Asa Shepard tells me that he has seen rough unlettered head and foot stones on that land.

Directly east of the Sherman schoolhouse on Ragged Row, there is an Indian burying-ground. It is easily reached from Burr Lane, and is not far from Simon George's orchard. Here are buried Simon George and his squaw. Here also was deposited in a grave dug by Abijah Upham in October, 1788, all that was mortal of Jacob Wilbor. Some of his children were also buried here.

In that part of the town known as Mount Hunger Fields, is an ancient Indian burying-ground. Some years ago I visited it, and the excavations made resulted as at Ponkapoag in finding nothing. This is near the spot where in my boyhood were charcoal-pits. The land was owned twenty years ago by the heirs of Laban Lewis.

The most modern Indian burial-place is not far from Indian Lane. I find the first record of it in 1760, and have conversed with persons who have attended the burial of Indians in this graveyard within fifty years. Its location is easily ascertainable. A driftway, or bridle-path, leads from Indian Lane to within a few rods of it. It is hard to distinguish the mounds, and some believe that the ground has been ploughed; but the stones picked up in the neighboring fields and placed at the head and foot of the graves show that

no plough has ever disturbed this quiet place, and that some attempt has been made at regularity of interments. When the guardians, in 1790, gave a deed of the sixteen acres adjoining, they declared that this half-acre was reserved as a burial-place for the tribe, and also that the tribe should have the liberty to pass and repass by the leading way then commonly used. William Henry, the purchaser, was allowed to use it for pasturage, or plant it with corn, but it was distinctly stipulated that this sacred place should not be ploughed or tilled. A thick growth of wood now covers the land, which half a century ago was an open field. Besides Indians of pure blood, several mestees and at least one white person are buried here,—the white person being Hulda Green, who died at the house of Mr. Croud.

There is a rock on the Bailey farm at Packeen, which has a cleft in it, and is believed to be a place where the Indians used to grind their corn. It is admirably adapted for such a purpose. In this part of the town there is a large rock known as Fairbanks's rock; it rises abruptly in the midst of wood and underbrush, and on the westerly side is an opening where six or eight men could easily find refuge. Here one Fairbanks secreted himself in order to avoid the officers of the law. It would appear that an Indian in passing saw Fairbanks, and greeted him with offensive words and gestures, whereupon Fairbanks, on the impulse of the moment, fired a charge of buckshot at the Indian, from the effects of which he died. The name of Fairbanks's meadow in the immediate vicinity appears in 1717; and it has continued to bear this name to the present time. There is a barn standing on the Endicott homestead, composed of the timbers of an earlier building, against which an Indian is said to have dashed out the brains of a little child. An Indian is reported as having shot a white man as he was about to enter the house of Moses Gill, one of the first settlers of Canton.

In nearly all parts of the town implements once used by the Indians have been found; arrow and spear heads, pestles and axe-heads, and sometimes pipes, have been collected and preserved. Within a few years, boys descended from the first

Wentworths—who came from York, Maine, on account of the Indian slaughter, and named a part of Canton for their old home—found on the shore of Reservoir Pond more than a dozen arrow-heads and a portion of a pipe with an attempt at ornamentation upon it. On the farm now owned by Alfred Lewis, the Canton Historical Society inspected, on one of their Fast Day walks, a fine collection. Implements have been found on the Redman farm at Ponkapoag, and on Packeen Plain, now Canton Corner. Miss Olive Richards of Sharon has fine specimens of pestles; and another family of the same name have a magnificent specimen of a stone corn-grinder.

In 1783 the guardians applied for liberty to sell more of the Indian land, although one authority asserts that there were only thirty Indians in the town. On the other hand, Mrs. Tilden, the mother of Abner, is reported as saying that there were fifty families of Indians in her day, and that in driving in the vicinity of York, Indian Lane, and Springdale, one would meet more Indians than whites. In 1813 there was a small estate belonging to the tribe; and a committee of the General Court was appointed, of which Elijah Dunbar was chairman, to attend to such claims as were presented by Indians in want; and if worthy, the guardian was ordered to make payments to them or provide for their wants.

Hon. Thomas French, guardian, in 1827 sold the last piece of Indian land. In the year 1861 John Milton Earl was appointed by the Governor and Council to examine into the condition of the Indians in the Commonwealth. The commission reported it expedient that these Indians should receive the rights of citizenship. In due course of time this was accomplished, and the office of guardian was abolished. The commissioner's report in 1849 put the whole number of the tribe at ten,—four males and six females; and the guardian's report in 1857 says the "Punkapog tribe of Indians is nearly extinct; only some fifteen or twenty, and those mostly of mixed blood, remain." The report continues:—

"The Punkapogs have no organization. Both in Canton and elsewhere they enjoy educational and religious privileges in common with others, and avail themselves thereof to the extent that is usual with those in their condition of life. The children attend the public schools, and some members of the tribe are connected with the churches where they reside. The Punkapogs are a quiet and peaceable race, and are believed to be as moral as those of the same condition in life in the general community with which they are commingled. Ten of them are possessed of property, and only three of them are known to hold real estate. It is claimed by some members of the tribe that there is a tract of land, including a valuable cranberry meadow, which was a part of the original reservation that has never been legally alienated, but is wrongfully held by others to the derogation of the Indian rights. Complaint thereupon was verbally made to the Commissioner, but at so late a period as to preclude a public hearing of the case. The commissioner is informed that the subject has been before a former Legislature, and was referred to a special committee, who reported leave to withdraw."

CHAPTER III.

THE FIRST SETTLERS.

THE Indians had received their land from the town of Dorchester with the distinct understanding that they were not to sell it. The colony had passed a statute in 1633, making null and void all sales and conveyances of land from the Indians. The substance of this Act was re-enacted by the General Court in 1701, which declared that whereas "sundry persons for lucre have presumed to make purchases of land, all such sales, leases, etc., shall be null and void, and the purchaser thereof shall be punished with fine or imprisonment unless the approbation of the General Court has been first obtained." In spite of this Act, the early settlers of our town squatted on the Indian land. The Indians began to give, and the English, "who had thrust themselves among them," to receive leases, on long terms, of the land lying in the Ponkapoag Plantation. These transactions coming to the knowledge of the General Court, it declared that such of the inhabitants as claimed to hold by leases from the Indians since 1700 were illegal and unjust intruders; that divers indigent, profligate persons had "insinuated" themselves upon the Indians, and obtained their leases and grants by fraud, without the knowledge and approbation of the government, and contrary to law and order. It ordered that they forthwith should be ejected, unless within sixty days they submitted their leases for the inspection of the Governor and Council, who might grant new leases of equal extent and value outside the reservation, the money to be applied for the support of the Indians. A committee was appointed to make inquiry into the alleged encroachments, and report. John Leverett, Inspector, in his report, said that in the plantation

at Ponkapoag there were a number of English settlements upon leases taken from the Indians. He informed the Governor that, about three years before, he went to Ponkapoag, and sent for the most considerable English inhabitants, and demanded by what right they had built upon and improved the lands in that plantation. Then they showed him their leases; upon which he asked them if they were ignorant of the law of the colony of 1633. They pleaded their ignorance of such law, and prayed that they might not be ruined through their want of knowledge. It would appear from the diary of Judge Sewall that he was present at Deacon Swift's, at Milton, when Mr. Leverett, on April 9, 1706, "discoursed" about the intruders at Ponkapoag.

The settlers, it seems, were not much terrified by Mr. Leverett's visit, for they sent no word to him, nor did they apply to him for a proper remedy; but undoubtedly considering that their title was not to be questioned, they went on improving the land, and inviting others to join them. Mr. Leverett, hearing of this, went, with Mr. Swift, and desired the English inhabitants to meet him at Pecunit, and told them that if within six weeks he did not hear from them, they should hear from him in a manner little agreeable to them. This tone and language produced the desired effect; and the settlers prayed that they might not be severely dealt with, after they had built houses and redeemed the land from the wilderness.

The holders of these leases, some of whom were the first settlers of Canton, were summoned to appear before the Continental Court, to be holden in Boston on the 18th of August, 1706.

The following are their names, — Jonathan Badcock, Henry Bailey, John Davenport, Gilbert Endicott, Benjamin Esty, John Esty, Moses Gill, Abraham How, John Jordan, Thomas Kelton, Nathaniel Lyon, Peter Lyon, Elias Monk, Samuel Pitcher, Capt. Robert Spurr, Joseph Tucker, John Wentworth, John Wentworth, Jr., James Worth.

The court did not deal harshly with the lessees. They postponed the matter until the fall session, directing the Eng-

lish tenants to make no improvements in the mean time, either by cultivating the soil or by erecting buildings.

The court again appointed a committee to examine into the alleged encroachments, and report. A petition from the Indians themselves was received, begging that their English neighbors — who had been very kind to them, and to whom they had leased their land — might not be disturbed in the quiet possession of it. The Indians represented that they had enjoyed their land under the protection of Dorchester for about fifty years; that in time of war the town had assisted them by sending soldiers to protect them, and otherwise interested itself in their welfare and comfort. They also stated that they had hired out some of their land to their English neighbors, because they had more than they or their children could or would improve, and that these leases were given by the consent of the town of Dorchester, and the advice of "the Hon. Mr. Stoton." They prayed that they might still hold their land from Dorchester as formerly, and that their English neighbors might continue undisturbed with them.

Nov. 20, 1706, the House of Representatives, finding that the tribe of Indians at "Puncapaog" derived their title from Dorchester, and having been informed that the town had voted to allow them the liberty of their leases taken from the Indians so long as the Indians lived upon the said lands, ordered "that the leases be allowed, but that no more be made without the consent of Dorchester; and in case the tribe become extinct, the land should revert to the town of Dorchester."

All parties agreeing that Dorchester was to manage the matter, the town voted in 1706 to appoint a committee to attend to affairs at Ponkapoag, and decide all matters of difference that might arise between the English and the Indians; and they were empowered to go to law upon any question that could not be settled amicably, if they saw fit. It is probable that their duties were more arduous than would at first appear; for undoubtedly the trouble was that some of the English inhabitants not only occupied the lands belonging to the Indians, of which they held leases, but that

they claimed more than was ever leased to them. Others, again, promptly refused to pay the rent that had been agreed upon; and some, indeed, suffered from the imputation of having obtained their leases in the first place by fraud and deceit. The Indians faithfully promised the town that they would not let or lease any more of their lands; neither would they allow any saw-mills, or mills of any kind, to be set up on any of their streams, nor sell their timber without the consent of the committee appointed by the town; and in 1708 they renewed their promise, at the same time thanking the town for its care of them and their interests, in settling the boundaries between them and their white neighbors.

The list of lessees before mentioned does not contain the names of all who held leases from the Indians. Certain it is that Charles Redman was a lessee of the Indian land, and probably had erected a house before his daughter Thankful was born. He "cut and mowed the grass in the meadow belonging to him" as early as 1703. His lease is dated March 1, 1704-5. The land was set down at one hundred acres, but in all probability exceeded that amount. It was bounded southerly by Ponkapoag Brook, easterly by the Braintree line, northerly by the Ponkapoag line, and westerly by the highway that passes through Ponkapoag. For this land he paid a yearly rent of £3 1s., money of New England. This lease was transferred to John Harcey, of Milton, on the 11th of May, 1715, and again transferred to Redman, Dec. 19, 1720. Robert Redman, of Dorchester, who died in 1678, was the father of Charles, who was born Aug. 16, 1666. He was a soldier in Capt. John Withington's company, that marched to Canada in 1690; he married, Feb. 10, 1688, Martha Hill, and left sons, Robert and John, and daughters, Mary, Martha, Mercy, and Thankful. His house stood about eighteen rods northwest of the present residence of Henry L. Pierce. For the subsequent history of this farm, the reader is referred to "The History of the Redman Farm," compiled by Ellis Ames, and published in 1870.

The following is, as far as I have been able to collate, an account of those first settlers who held leases from the Indians.

Jonathan Badcock was born in Dorchester in 1652. His lease from the Indians is dated Feb. 27, 1705. He received service of a writ at Ponkapoag, Aug. 18, 1706, and is presumed to have removed to Connecticut in 1709.

Henry Bailey seems to have assigned his lease on Nov. 24, 1703; it was to run one hundred and ninety-eight years. The names of his parents are unknown; but he had a brother Edward, who resided in the town of Ringwood, County of Hampshire, England, where he pursued the calling of a clothier, and died about 1706, leaving children, Richard, Henry, and Frances.

The first-mentioned Henry, one of the first settlers, died Nov. 12, 1717. His will was proved Nov. 25, 1717. He is styled weaver; his will provides —

“a comfortable support out of my estate for my wife, while she shall remain my widow; my son Edward, sole executor, to enjoy the land and buildings I have already given him. I give to him all my movable estate, my cattle, horses, swine, and all my tools; also if my cousin Henry Bailey don't come over and live here and carry on the farm according to my honest intent and expectation, then I give that land on the southeast side of Beaver Brook to my son Edward. I also order my son Edward to give my cousin Henry Bailey two good cows, when he shall be ready to settle on his land, which I have formerly deeded, and a house or the use of an house, till he can get one of his own. I also give the half of the land to the eastward to my son Edward Bailey, and all my other estate not mentioned in this will; and all my common rights in land I give to my son Edward.

“I give to my daughter, Elizabeth Wentworth, the one half of my land at the eastward of her, and twenty shillings in money, which shall be paid to her within one year and a day after my decease, which shall be in full because she hath already received her portion.

“Furthermore, if my cousin Henry Bailey should come over and settle upon the land I have given him, and die without heirs, then the land shall fall to my son Edward and to his heirs; and if both my son Edward and my cousin Henry shall die without heirs, then all my land which I have given to them shall fall to, and be settled upon, the first male person of my father Bailey's family that I sprang from in old England, that shall come over and abide and settle here, and behave himself.

“Sept. 3, 1716.”

Joseph Esty and Joseph Esty, Jr., were the witnesses; and Joseph Esty, Joseph Hewins, and Isaac Stearns, were the appraisers.

The following is a copy of a letter written to Henry Bailey, of England, referred to in the will.

DORCHESTER, near BOSTON,

Oct. 24, 1715.

To HENRY BAILY, living in the town of Ringwood, in Hampshire in old England:

LOVING COUSIN HENRY BAILY, — These lines are from your affectionate uncle, Henry Baily, who is, through the goodness and mercy of God, yet living in the town of Dorchester, near Boston, in New England; and although the Providence of God hath cast me a great way off from my native country, yet I would not forget my native land nor my relations in old England. The Lord hath been very good and gracious to me, and hath taken care of me and my family, and we are all this present in tolerable health, — I and my wife and my son Edward (though not married) and my daughter Elizebeth, who is married and hath three children; and although the Lord hath spared my life hitherto, yet I now grow into years, and I think it time to set my house in order and to dispose of that estate which God hath given to me in this world, by will. I have therefore of late made my will; and whereas I should be very glad to see you here in New England, so for your encouragement, if you see fit to come over and so settle here with us, I will bestow one-third part of my lands, and cattle and buildings upon you. If yourself cannot come over and settle with us, then I desire that your brother, Richard Baily, should come over and I will be helpful to him also. . . . If you come over yourself, or Cousin Richard, and are not able to pay your passage, I will pay it, rather you or he should not come over.

Your loving and affectionate Uncle,

HENRY BAILY.

Before Henry died, he conveyed to his son Edward — who was born May 14, 1690, and died June 11, 1766, one of the original founders of the first church — his home farm that he purchased of Mr. Robinson. This was in the "Twelve Divisions;" it was bounded on the north by the Ponkapoag Reservation line: east and southeast, by Beaver Brook. A portion of the same farm is now owned by Frank M. Bird on Bolivar

Street. The present stone house, built by Wales Withington, succeeds one torn down in 1833, which was the successor of the original house, burned in 1756.

The English Richard, referred to in the foregoing letter, came from the old home in Hampshire in 1716; he was the son of Edward and Mary, and was born about 1693. He married for his first wife Esther, daughter of James and Abigail (Newton) Puffer. He resided at Packeen, nearly opposite Pecunit Street. He was absent in the service in 1746. In 1758 he represented the town in the General Court. The gravestones of himself and first wife are still standing forty feet apart in the old cemetery, and bear the following inscriptions:—

“In memory of Mr Richard Baily who died Nov 22^d 1777 in the 84 year of his age.”

“In memory of Mrs Esther y^e wife of Mr Richard Baily who died Oct^r y^e 5th 1745, in y^e 46th year of her age.”

John Davenport appears as a lessee on the Indian land, May 30, 1705, in connection with Peter Lyon. There is no evidence that he ever resided on his land. He was a Milton man, and lived in the old house in the rear of the mansion of Isaac Davenport, which was occupied by Samuel, father of Nance, until his death, Dec. 6, 1793. John died there in 1725. His son John was born in 1695, and purchased his estate from Jonathan Puffer in 1717. The house, situated down the lane running easterly on Cherry Hill, has ever since been owned and occupied by the Davenport family. Tradition asserts that the Indians greatly helped in the building of this house. It probably was erected about 1711, for that year Jonathan Puffer was “allowed liberty to get one load of clapboards and two loads of cedar bolts from the common swamps.”

Gilbert Endicott, says Savage, was born in Dorchester in 1658. This is disputed by later antiquaries. He appears to have been in some military service for the colony of Massachusetts, July 24, 1676. His name afterward appears in 1677, when he received a grant of land in Maine upon condition that he should build a house within one year, and should not

desert the place unless he leaves an occupant upon it. Again he is seen in 1681 at Kennebunk. In 1682 he is the owner of a mill at Cape Porpus. His name is found in Dorchester in 1690, and at Reading in 1696, where his son James was born. He undoubtedly came from Maine to avoid the trouble from the Indians; and he was a resident and had built a house in Canton in 1700. His lease is dated Feb. 27, 1704-5. He received one hundred acres of land, for which he agreed to pay yearly the value of £4 in pepper-corn; and the lease was to run for two hundred years. He was also possessed of land in Sharon, which was bounded easterly by Massapoag Brook, and westerly by the road leading to Billings' tavern. He seems to have obtained by mistake a plat of thirty-five acres, which the Indians had granted to Rev. Mr. Morse in 1710; and his son erected a house upon the land. It is probable that he retained the land, and that another piece was granted to Morse in 1726.

Gilbert Endicott left two sons, John and James. His widow Hannah was married to John Minot, Nov. 14, 1717. He was the first person buried in the Canton Cemetery, and his gravestone is the most ancient in town. It bears this inscription:

HERE LYES THE

Body of

GILBERT INDICOTT

AGED 58 YEARS

Died Octob' y^e

18th 1716.

Abraham How was probably the son of Abraham How, of Dorchester. I have no reason to believe that he remained in Canton any length of time, although he was here in 1706. His lease was dated Dec. 3, 1703.

Benjamin Esty was probably the son of Joseph and Jane Esty, of Dorchester. He received his lease on March 23, 1704, for two hundred years, in connection with Moses Gill, who was his uncle. He was in Sharon in 1727, and probably died in 1750. He had a brother Joseph who obtained land

belonging to the Indians, which he sold to his son Joseph, Jr., in 1712.

John Jordan appears to have remained on the land he had leased March 14, 1704. In 1716 he occupied a house on the York road, and was then designated as "the old man." In his will he ordered forty shillings to buy a vessel for "y^e Lords table" for the use of the church; and a flagon was in due time presented. He died March 9, 1728. The extent of the land covered by his lease was five hundred acres, and it was to run two hundred years.

Thomas Kelton died before the 18th of August, 1706.

Elias Monk is first seen in Dorchester in 1690. That year a company of soldiers was raised to embark in the expedition to Canada, and in a list of those under Captain Withington appears Elias Moonke. He married for his first wife Hope; and on the town records of Dorchester appear the births of his children, — George, Christopher, Freelove, Abigail, and Elizabeth. Between the years 1696 and 1711 he must have had also a son Elias; and his daughter Mary, who married Deacon Joseph Mason, of Watertown, must have been born in 1691. Elias was one of the supervisors of highways in 1703. How early he came to this town we cannot say; but "Monk's Meadow" is mentioned before 1700. In 1704 he was residing in Canton, for Edward Pitcher says that "he saw Charles Redman and Elias Monk bring two loads of hay from Beaver Meadow, in Pecunit, about the time that Joseph Tucker lost his hay; that it was carried into Redman's yard and there unloaded." His lease is dated March 14, 1704-5. His land consisted of two hundred acres, for which he was to pay £6 a year for two hundred and nineteen years. He married for his second wife Abigail, widow of James Puffer. In 1726 he conveyed twenty acres of land to Elias, Jr., his son, which was sold by the latter to Samuel Spare in 1739. He also conveyed to Shubael Wentworth, who was here in 1719, twenty acres of land on Green Lodge Street. In 1727 Elias and his sons, Elias and George, were assessed. He sold one hundred and twenty acres of his property to Joseph Billings in 1729, and removed to Ponkapoag Village. He died May 29, 1743.

Samuel Pitcher was probably the son of Nathaniel Pitcher. He was a lame man and kept a tavern at Milton in 1712. He obtained his dismissal from Milton Church, with which he had been connected, and applied for admission to the church at Stoughton, 1717. "Our aged brother, Samuel Pitcher, was looked upon as one of the foundation of the church, but was not able to be present at the ordination." Before action could be taken upon admitting him as a member of Mr. Morse's church, he died, Nov. 23, 1717.

Capt. Robert Spurr was a Dorchester man. In 1726 he was appointed by that town with others "to take care of the land which, in common with other lands, was granted in y^e year 1637 to y^e Town of Dorchester, and in y^e year 1720 confirmed by y^e General Court." During the trial of Rev. Joseph Morse in 1723 he appears to have been residing at Dorchester. He was not here in 1706, when he received his lease, and we have no evidence that he ever lived in Canton. He was a distinguished man in Dorchester, — the proprietor of a tavern on Spurr's, since known as Codman's, Hill, where he died in 1739. His son Thomas came to Canton.

Joseph Tucker, the son of Joseph Tucker, one of the garrison at the fort in Ponkapoag in 1675, was born at Milton, Jan. 11, 1679. In 1703 he purchased land in the "Twelve Divisions," in what is now South Canton on Washington Street. He took from the Indians, on the northerly side, a lease of the land on the east side of Washington Street, extending from the Massapoag House to beyond the residence of Charles Endicott. He ran the old saw-mill, cultivated his farm, and kept an inn. As early as 1711 he was appointed surveyor of highways. With his first wife, Judith Clapp, to whom he was married May 27, 1701, he joined Mr. Morse's church, June 29, 1717. For his second wife he married, Nov. 3, 1730, Mary Jordan, who died Dec. 14, 1738, aged sixty-three. He was a prominent man in the affairs of church and town, holding at one time the office of deacon, and was the first town clerk of ancient Stoughton.

Deacon Tucker, like the rest of mankind, had his troubles. In 1742 the gossips declared that he had been "overcome and disguised with drink," and that this had happened in a very public manner, and that his associate and companion at the time was no less a person than Parson Dunbar. Of course, in those days such matters could only be settled by the church; and on the 10th of September Deacon Tucker made a speech to the church-members in which he strongly denied the charge. He attributed his behavior, which he owned was like that of a drunken man, to an injury he received by the stumbling of his horse; but after the witnesses had given their testimony, he confessed that the last time he went to Boston he took many "drams," besides some "mixed drinks," and he might have taken more than he was aware of. The church continued him in communion, but deprived him of the office of deacon.

Sept. 20, 1742, he married for his third wife Susanna, daughter of Robert and Rebecca (Crehore) Pelton, who survived him, and married for her second husband Richard Stickney, who died May 24, 1769.

This woman was a connecting link between the first settlers and the present century. In 1801 the Widow Stickney stated that she was ninety-five years of age. She was then living in a poor and leaky house on a site between the present Crane schoolhouse and the Vulcan engine-house. She only received annually ten bushels of corn and one ton of English hay, and had a right to get firewood out of her wood-lot, and apples out of her orchard for family use, the whole of which would not equal fifty dollars a year. She had maintained an excellent character for many years. Jonathan Leonard thought it was a disgrace to any civilized society that one so aged and helpless should be suffering from cold and hunger, and did all in his power to alleviate her sufferings. She died March 11, 1803, in the ninety-seventh year of her age, just one hundred and twenty-seven years after her first husband was born.

Deacon Tucker passed from earth in due time. The following inscription on his gravestone in the old cemetery

styles him "Deacon," but Mr. Dunbar's records read, "once a deacon of this church."

Here lie the remains of

DEACON JOSEPH TUCKER,

Who died September, y^e 25th 1745,

in y^e 66th year of his age.

John Wentworth, one of the first settlers of the town, appears to have been appointed constable in 1714, and died about 1716. His house was situated on Burr Lane. He was the ancestor of a numerous posterity, many of whom remain in town. He left York, in Maine, on account of difficulty with the Indians, sometime between 1690 and 1700.

It is a touching incident in our local history that the emigrants, driven from the place of their first settlement in the Province of Maine, should have named the new place of their residence "York," and that this name should have been applied to a part of our town from that time to the present.

Moses Gill received his lease from the Indians, March 23, 1705. His wife was an Esty, sister to Benjamin and Joseph. He in all probability died before 1716, as that year his farm was divided between his sons, Moses and Benjamin,—the latter taking all east of a certain line running parallel to Pleasant Street, and the former all west of the same line, with a right of way out. His dwelling-house was standing in 1716.

Benjamin Esty appears to have been a brother of Joseph. They were both signers of the original covenant at the formation of the church. He appears to have had some relations with Moses Gill, since the lease of two hundred acres was received by Moses Gill, Benjamin and John Esty. Of the latter I know nothing. Benjamin's first wife, Elizabeth, died July 18, 1713. He married Mary Holland, Dec. 13, 1716. He died March 18, 1752, aged eighty-two. He removed to Sharon before 1727.

The following names of some of the early settlers in Canton appear in a list entitled, "Residents of Dorchester who had reached the age of twenty-one years, up to 1700:" Henry

Bailey, Henry Crane, Ebenezer Clapp, John Davenport, Gilbert Endicott, Abraham How, Timothy Jones, Peter Lyon, Nathaniel Lyon, Ebenezer Mosely, Robert Pelton, Joshua Pomeroy, Robert Redman, William Royall, Isaac Royall, John Tolman, Edward Wiatt.

The ease with which the early settlers had acquired a foothold on the Indian land was the cause of ill-feeling among outsiders. In 1712, six years after the first settlers had seen, to their dismay, the sheriff ride among them with his summonses to court, it was said to be notoriously apparent that several persons and families of her Majesty's English subjects had entered upon and possessed themselves of "the land called Puncapaug," which for many years had been appropriated as an Indian village, and reserved by law for that purpose; and that "these persons are building fences and improving the land." We are not aware that any action was taken to restore the Indians to their just rights; but "the Honorable, the Society for the Propagation of the Gospel to the Indians in New England and parts adjacent in America," intimated that if the matter were taken in hand and pushed, they would bear a portion of the expense. The town of Dorchester became alarmed, and appointed Robert Spurr, Thomas Tileston, and Samuel Paul, in 1719, to see that the articles with the Indians were kept, and in no way encroached upon.

In 1723 the matter became so weighty that the council desired a committee to examine and report upon it. In June Samuel Sewall made a report, and the council appointed a committee to repair to Ponkapoag and inquire into the nature and condition of the lands which the Indians had leased to the English. They were also instructed to make a report on the quantity and quality of the lands possessed by each person, and under what regulations and conditions it would be proper to confirm the leases, regard being had to the Indians' original right, and the improvements made by the English settlers. This committee went to Ponkapoag, and on Dec. 27, 1723, made the following report to the council:—

“1. That the tract of Land at Puncapaug Called by the name of the Indian Land, Altho said to be Six thousand Acres, Amounts to no more than five Thousand five hundred Acres, there being an Ancient Grant of five hundred Acres to one Fenno, which must be Subducted out of it.

“2. There may be About fifteen hundred Acres of Unimproved rough land Which is Unoccupied by the English & not Leased by the Indians.

“3. The other four thousand Acres, more or less, is What is or has been Leased by the Indians to the English & now under their Improvements. A schedule of the names of the Tenants, of the quantity of their Lands, the purchase money they gave for it, together with the Annual Rent or quit Rent, is hereunto Annexed. Upon the Whole, that which the Committee have agreed on as proper in their opinion to represent & report to this Honb’le Court is as follows: 1. That the said leases be all of them made or Reduced to Ninety Nine Years from this time, & for that Term of Years be confirmed to the Tenants by this Court. 2. That the Quit Rent or Annuity, to be paid by the English to the Indians for their Lands, be one penny Per Acre per Annum, & this to be collected by & paid Unto Some proper Person or persons, Who shall be Appointed by the Court as Trustees for the Indians, — The money from Time to Time to be carefully applied for the use of the Indians.

“4. The English Tenants, their Heirs or Assigns, at the Expiration of the said Term of Ninety Nine Years, to be allowed the Renewing their Respective Leases for Ninety Nine Years Longer, upon the payment of three pence per Acre as a fine for the Use of the Indians, Unless they should turn their Leases into Freeholds by taking Absolute Deeds of the Indians, Which they Shall be Allowed to do at any Time or Times hereafter upon paying to the Trustee or Trustees to the Indians Twenty Years Rent of such Land as they Hold & Enjoy by Vertue of Such Leases, which Twenty Years Purchase Money shall also be Let out for the Annual Profits & Advantage of the Indians by their Trustees.

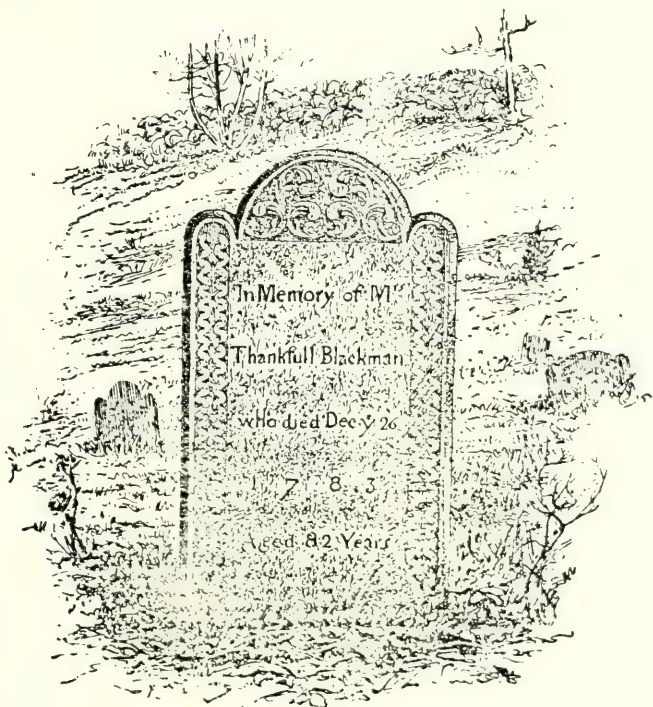
“5. That the Indians be confirmed in their Privilege of fishing, fowling, and Hunting, So they Do no Damage to the English, & also of Such Apple Trees or Orcharding (particularly Some Orcharding Claimed by Charles Redman in his Lease) as they have Expressly Saved or excepted In their Leases.

“The Committee have also Anexed a memorial in Behalf of the English Tenants Which they have Received Since their being at Puncapaug.

"Question, — Whether the meadows, Orchards, & Old Fields & Clear Lands Hired of the Indians Should not pay a Greater Quit Rent than one penny per Acre.

"In Council Read & Ordered, that the first, second, & fourth Article of this Report be Accepted, And that Nath'l Hubbard & John Quincy, Esqrs., be Trustees for the Indians of Puncapaug: Sent Down for Concurrence."

In 1735 the following names appear in addition to those previously mentioned as having given bonds for the land they occupied, for the benefit of the Indians, — Philip Goodwin, Benjamin Jordan, John Kenney, Preserved Lyon, Benjamin Smith, John Smith, William Spear, Samuel Savels, Captain Talbot, George Wadsworth. A few years later appear John Atherton, Nathaniel Stearns, Thomas Shepard, Ezekiel Fisher, and Paul Wentworth.



THANKFUL BLACKMAN'S TOMBSTONE.

CHAPTER IV.

ANCIENT DEEDS AND GRANTS.

IN 1724 two petitions were presented to the General Court,—one signed by Joseph Tucker, Timothy Jones, and Joseph Morse, and one by William Sherman, John Wentworth, William Wheeler, Samuel Hartwell, and Silas Crane in behalf of the English, that they may have liberty to purchase the lands on which they now dwell, with the tenements thereon, on reasonable terms. Another petition from the Indians, signed by Amos and Thomas Ahauton, Squamaug, and George Hunter was received. They desired that their neighbors, who had in many instances been kind to them, might have liberty to purchase the land.

The General Court looked into the matter; they appointed a committee, who went to Ponkapoag, sent for the English and Indian proprietors, examined the leases, made out a schedule of the names of the English purchasers, the quantity of land purchased by them, and the consideration offered. They found the Indians had been thoroughly cheated by their white brothers. The Indians had granted but 4,397 acres, and should have had remaining for their own use, 1,102; and yet there were but 855. This puzzled the committee, for they knew that the original grant was for 6,000, after deducting for the ponds, which were estimated at 200, and the Fenno farm, which should have been only 500 acres, as laid out by Surveyor Fisher. They found upon investigation, however, that by a late survey which the colony had ordered, the Fenno farm had swollen to 660 acres, and that the south line of the Ponkapoag Plantation had become crooked, whereas by Mr. Fisher's survey it was a straight line, and were it rectified, would restore about fifty acres to

the Indians. This, with the fact of Mr. Justice Danforth's having purchased forty or fifty acres by the allowance of the General Court for the accommodation of certain mills, would account for additional shrinkage of the Indian land.

The court finally granted the request of the petitioners; and they were allowed to buy out the reversion of such lands as they had upon lease, or turn their estates into fee simple; and a joint committee of Council and House was ordered to approve deeds of confirmation from the Indians to the English.

Shortly afterward, several of the inhabitants of Ponkapoag or Dorchester Village presented a petition to the General Court, wherein they asserted that Amos Ahauton and other native or Indian proprietors had a good right to about 1,500 acres of land at Ponkapoag, which they had never yet leased. About 500 acres of this land was represented as being wild and uncultivated, and of no use; and the remaining 1,000 acres were represented as being amply sufficient for the needs of the Indians, — in fact, more than they could ever improve, as they were decreasing in number and increasing in laziness. The petitioners further averred that if the money obtained from the sale of this land were put at interest, the income could be far more advantageously used for their benefit than the holding of this unproductive real estate; and that the opening up of this land would very much enhance the value of property in the precinct, and be of great public advantage.

The General Court granted the prayer of the petitioners; and Dec. 10, 1725, it was ordered in council that a committee, consisting of Nathaniel Byfield, Paul Dudley, Jonathan Remington, John Quincy, and Ebenezer Stone, — the same as were appointed upon the petition the year previous, — be appointed for managing the Indian affairs at "Puncapaug," and be directed especially to see justice done to the Indians.

The greater part of the land was accordingly sold, and £550 was placed at interest for the benefit of the Indians. In 1747 the fund amounted to £636 15s. 6d. The money was placed in the hands of John Quincy as trustee. He appears to have so well managed the Indians' affairs that they

desired he might be placed as guardian over them, as will appear by the following petition, dated April 13, 1726:

To the Honorable WILLIAM DUMMER, Esq., Lieut.-Gov'r.

The humble petition of your Honorable Humble petitioners, the native Indian proprietors of Punkapaugue plantation, in the town of Stoughton, Humbly sheweth: That whereas some of our English neighbours are too ready to incroach upon our timber and our wood, cutting it down to make coals, and Damnifying us greatly thereby, whereof we are necesitated to pray for the imposition and assistance of some English person, impowered by this great General Court to take the care of us, that we may have justice done us, and that we may be not wronged, we humbly pray that Maj John Quincy, Esq may be fully impowered and authorized by this Great & General Court to look after us in all Respects, whereby we may be under a better regulation than we have been of as to our wood, timber, orchards, meadows, and upland that we have still in our hands, — & that we may issue and settle any small differences between any of our English neighbors, — all of which we leave with your honors wise consideration & humbly pray as in duty bound.

AMOS AHATTON.

HEZEKIAH SQUAMAUG.

THOMAS AHAUTON.

GEORGE HUNTER.

SIMON GEORGE.

Colonel John Quincy, for whom the town of Quincy was named, was accordingly appointed the following year, and held the position until 1747, the distance to his wards then being too great for one of his age and infirmities.

I now propose to give an account of those persons who received their deeds from the Indians about the year 1725, and the situation of their farms.

(1) Thomas Spurr, Jr., described as one of the English tenants, was probably grandson of Robert, one of the original lessees. He settled in this town as early as 1717. He died Oct. 8, 1767. The land conveyed to him consisted of 421 acres, and extended from the present Canton Cemetery to Ridge Hill, thence in a westerly course back of the Bemis farm, and then turning in a northwesterly direction, and

running on Ponkapoag Brook, touched the northern boundary of the Ponkapoag Plantation; and running a few rods on that line, it turned at the northwesterly corner of the line, and ran southwest on the westerly line of the plantation nearly to the residence of the late Commodore Downes; thence south, passing southwest of Pecunit meadow to a point near the Gridley monument. The house was situated in what is now an open field, a few rods northwest of the house lately owned by Alfred Lewis. The cellar is still to be seen. Thomas, Jr., married, and left sons Thomas, Robert, Michael, Elijah, and a daughter Sarah, who married Ralph Shepard.

(2) The deed of Elias Monk from the Indians is not on record. It conveyed substantially the same land which he conveyed to Joseph Billings in 1726, — 120 acres.

(3) Shubael Wentworth received a deed of nine and three quarters acres and six rods. He is described as a farmer and blacksmith.

His house was situated a few rods down Green Lodge Street, at Ponkapoag, on the northerly side of the road. The cellar-hole is still to be seen. The land is now a part of the Bowles estate.

He is supposed to have received the name of Shubael from the Rev. Shubael Dummer, who was killed in 1692 at York, and who was his father's pastor. He married (1) Damaris Hawes, who died Dec. 8, 1739; (2) Sept. 10, 1741, Hannah, daughter of Samuel and Elizabeth Andrews. He was a prominent man in church matters, was at one time parish clerk, and was constable in 1735. He died March 24, 1759, seventy years old.

The Rev. Peter Thacher, of Milton, under date of May 24, 1727, writes as follows: —

“I was at a fast at Stoughton, and preached in the afternoon, being desired. I baptised two children; one was Mr. Shubal Wintworth's, y^e smith; his name was James; the other was William, son to Joseph Smith.”

(4) Samuel Andrews was the son of Samuel and Elizabeth Andrews; he received ninety-seven acres of land on what

is now Cherry Hill in Ponkapoag. It was bounded on the north by the Ponkapoag line, and on the south by the Redman farm. His father, Samuel Andrews, was a tenant of the Indians upon it. He had been a resident of Milton in 1709; but in 1711 he had erected a house at Ponkapoag, where he entertained travellers, although he is styled a housewright by occupation. He was one of the original founders of Morse's church, and had at one time behaved in "an obstreperous and disorderly manner at a church meeting;" but the church, upon his expressing sorrow, forgave him, and, says the pastor, "Through the Lords great goodness the matter was accomodated with a reconciliation." He was the first moderator of the precinct meeting held in 1716. He died before 1725.

His son Samuel married Mehitable Trot, March 16, 1727, and died June 2, 1740. In 1735 he conveyed the farm to James Andrews, who had married Abigail Crane, April 13, 1732. In 1741 he erected a new house on the premises, and in 1763 conveyed the property to James Hawkes Lewis. He died June 19, 1777, at Packeen.

(5) The deed to Robert Redman describes the same land leased to his father, with the exception that the Andrews farm is omitted, and five acres near the pond reserved for the use of the Indians. The privileges of their old orchards are especially reserved to them. The farm was said to contain one hundred and twenty-two acres, and was bounded on the north by the Andrews farm, on the east by Ponkapoag Pond, on the south by the brook of the same name, and on the west by the road.

(6) Joseph Topliff received one hundred and eight acres, situated on both sides of the Turnpike, south of the Redman farm, and bounded southeast by the Fenno land. At one time he owned one quarter of the saw-mill on Ponkapoag Brook. He was the son of Samuel and Patience Topliff, and was born April 24, 1687. He was town treasurer in 1733, and had some difficulty in his accounts; and the result was a law-suit in the following year. He lies buried in the Canton Cemetery, with the following epitaph: —

"Here lyes interred the body of Deacon Joseph Topliff who departed this life, Jan. y^e 13th 1749, in y^e 63^d year."

(7) Elhanan Lyon's deed is not on record. The land probably came into his possession from his father, Peter Lyon, who was a lessee on the Indian land. In 1725 Elhanan was the owner of one hundred and thirty-seven acres, extending on both sides of Washington Street, from Sassamon Street to Potash meadow. It is probable that Peter himself resided here, for we find him styling himself as an innholder at Ponkapoag in 1705; he was a constable for our part of the town in 1707. It may have been in the house that stood where George B. Hunt now lives, that he copied the old precinct records and practised "setting the psalm." We can hardly believe that either as an innkeeper or officer he would have had much business where his house stood in 1698. Elhanan was born May 4, 1690; he lived at the southwesterly corner of Sassamon and Washington streets. He married, Feb. 19, 1712, Mary Redman. She must have died soon; for on Sept. 24, 1713, he was again married to Meredith Wiatt. He died Oct. 31, 1745. He was a bricklayer by trade, and frequently appears in town affairs; but he will always be known as "the great troubler of the church." It was his business to keep it in a perpetual ferment. In 1737 begins the long quarrel with his minister. Mr. Lyon had absented himself from the Lord's Supper for more than two years. Mr. Dunbar feels obliged formally to call the attention of the church to the matter, and informs them "of the disorderly walk of our brother." A few years later Mr. Lyon circulates scandalous reports concerning his pastor, both as to his morals and doctrines, and appears before a meeting of the church and openly charges Mr. Dunbar with preaching "damnable doctrine." But the church considers it an injurious and scandalous charge, and suspends Lyon from the communion. In 1744 Mr. Dunbar gives the following account of his trouble with Elhanan Lyon: —

"Having got sufficient proof that our brother, Elhanan Lyon, Senior, had charged me with writing a corrupt lie in Mr. Liscomb's

and his wife's evidence, which they gave me, I did, on October second, which was my birthday, — being then forty years old, — enter a legal process with him, and get a warrant, for the apprehending him, from Squire Hall of Boston, who did, on October fifteenth, fully hear the case and give judgment upon it. Mr. Lyon was found guilty, and fined twenty shillings, lawful money to the King, and stands recorded, I suppose, in the Justices Court for a *liar*. Mr. Lyon at first appealed from judgment, but afterwards, upon the justice's advice and further thoughts, he let drop his appeal. The man was considerably smitten with the judgment, and his pretended friends left him. None stood by him to lend him any money to pay costs of court and bound for him, except his son Enoch. May God sanctify this affliction to him, and make him a more quiet and peaceable man; and blessed be God who saved me out of the *Lion's* mouth! May this trouble be sanctified to me, and may I be more quickened in my ministerial work, and blessed be God that in this, my trouble, I had such and so many proofs of the respect and affection and concern of so many of my people for me! May they profit more than ever under my ministerial labors among them! The wicked is snared in the work of his own hands. *Haggaiion; selah!*"

On Jan. 12, 1745, the church, by vote, cast out brother Elhanan Lyon from their communion by excommunication. Mr. Lyon died Oct. 31, 1746, and Mr. Dunbar thus reviewed him: —

"It was but a year ago this month since I took him into the law for reviling and slandering me, and cast him, and for which the church, some time after, excommunicated him. He always justified himself; and although I voluntarily, and without sending for, visited him, he never said one word to me about the matter. He has now gone to his doom pronounced. While he lived, he was *the great troubler of this church*, but he will trouble us no more. Prov. xi. 10. I think he dies as little lamented as any one in the place would have done."

(8) Deacon Benjamin Blackman was the son of John, of Dorchester, the original immigrant to New England. He was born in 1665, and came here early, signing the original church covenant in 1717. His farm consisted, in 1725, of one hundred and eighty-two acres, and he subsequently added to it by purchase. The land was situated on both sides of

Washington Street, and ran from Potash meadow nearly to Ridge Hill. His house was standing in 1725, and still remains, known as the Eagle Inn. He was one of the original purchasers of the Proprietors' Lot, and lies within that sacred enclosure; his wife Jemima (Breck), sleeps beside him. He died June 12, 1749, in the eighty-fourth year of his age; his wife died Aug. 5, 1742, in the seventy-first year of her age.

In recording his death, Rev. Mr. Dunbar calls him "good old Deacon Blackman."

(9) Robert Pelton received seventy-three acres on both sides of the present Washington Street and including Ridge Hill. His house was situated on the northerly side of the road, between the Blackman blacksmith's shop and the house of the late Miss Clarissa Cobb. It was some distance from the street; but the remains of the cellar are still to be seen, and trees are yet standing which mark the site of the ancient orchard. He appears to have owned at one time sixty acres on the southeast of his home lot, and also to have purchased twenty-four acres of Deacon Benjamin Blackman. He is styled a brickmaker; and as he was the owner of half an acre of clay ground bordering on Pecunit meadow, he had a good opportunity to follow his vocation. He also owned land in the "Twelve Divisions." Pelton appears to have been a very profane man. In 1737 the church accused him of profane cursing and swearing; and the evidence having been read, Brother Pelton at first very strenuously denied the charge, but at length acknowledged that "having been provoked and put into a passion by some evil-minded persons, he had so far given way to corrupt nature as to utter and express some profane, wicked words, unbecoming a Christian and his profession," and declared that he would do no more. The church did not think this confession quite met the charge; namely, *openly* profane cursing and swearing; and Pelton was accordingly suspended from the communion for refusing to give glory to God by making full confession of swearing *openly*. He therefore was warned to appear on next Lord's Day at public worship, in order that the pastor might address

a proper admonition to him; but this admonition he seemed not to desire. Mr. Dunbar says that "he showed a very undue spirit, and in a sarcastical way thanked the church for purging the church." On the next Sunday Mr. Dunbar publicly admonished and suspended him. Five years after, he probably had been able to break himself of his evil habit, for he was then considered qualified to act as tithing-man. Robert Pelton married Rebecca Crehore, of Milton, Sept. 2, 1697, and settled in this town as early as 1713. He was buried Sept. 4, 1745.

(10) Edward Wentworth, a brother to Shubael, Charles, and John, had fifty-one and three quarters acres on the south-east side of the present Washington Street, between Ridge Hill and Meeting-house Hill. Edward was born in 1695; he married, Oct. 17, 1717, Kezia, daughter of Deacon Benjamin and Jemima Blackman. She died Oct. 10, 1745, aged fifty-two years. He then married Sarah Winslow. He was an innholder from 1742 to 1747, a warden of the English Church in 1764, and died Feb. 12, 1767. His house stood on the spot now known as the Jabez Cobb place.

(11) Charles Wentworth received two hundred and eighteen acres, described as bounded northeast by the land of Benjamin Blackman, west by that of Edward Wentworth and Samuel Dwelley, northwest by Robert Pelton's land, south by Edward Wiatt's, and southeast by a certain brook; this land is west of the Turnpike, and is bounded on the south by Pequit Brook. Charles Wentworth was a prominent man in the town; sometimes moderator; selectman in 1730-32, 1734-37, 1739, 1741-43, 1746. He was also famous in militia affairs, was commissioned captain in 1746, and owned slaves. He married Bethia Fenno, Dec. 15, 1713. She died April 29, 1780, aged eighty-nine, and he died July 10 in the same year, aged ninety-four. His homestead was on the Turnpike, on the present estate of Volney Kinsley.

(12) William Billings, commonly known as Ensign William, afterward lieutenant, was the son of Roger and Sarah (Paine) Billings. He was born at Milton, July 27, 1686. He married Ruth Crehore, June 17, 1719. His farm within the

plantation line consisted of twenty-two acres. It was bounded northeasterly by the Ponkapoag Plantation line and on the south by the farm of William Wheeler. His house stood on an ancient road, on the brow of a hill. William Billings had a daughter Ruth, who lies buried in the cemetery in a very ancient tomb with a brick base. On the top rests a slab of slate, which records her name and the names of her parents, and says she "died August nineteenth, 1736, in the sixteenth year of her age." This was the first tomb erected in the old churchyard, and the builder was obliged to receive permission of the inhabitants in town meeting to erect it. Fifty years ago it was protected by a railing, and within the memory of the writer the bricks that supported the slab were standing. It is now a sad ruin. The storms of winter have almost erased the inscription, and the frosts have destroyed the mortar between the bricks; and in a short time, unless repaired, every vestige of it will have disappeared. Tradition asserts that Ruth, who was a beautiful girl, went to a ball with thin-soled shoes, through which indiscretion she took a violent cold which resulted in her death.

On the 17th of December, 1769, the builder of this tomb died. I learn from an ancient diary that in due time "old Lieutenant Billings was laid in his tomb."

(13) John Danforth, a non-resident, the son of the Rev. John Danforth, of Dorchester, received, March 22, 1725, a deed from the Indians of one hundred and fifty acres of land. It was situated on the easterly side of the present Dedham road, opposite the Wheeler farm. It is commonly known as the Wetherbee pasture. The original purchaser died in 1728. When Rev. Samuel Dunbar purchased it in 1761, it is described as being bounded north by Pecunit Brook, northeast by Pacquimit meadow, east and southeast by land of John Wentworth, west by land of William Billings in part, and partly by a way leading to Billings' house, northwest by the Indian or Dorchester line, and west by land of William Wheeler. From the old parson it passed into the possession of Squire Dunbar. A cellar-hole on which a house was standing in 1725 was visited by the Canton Historical Society in

1876. From the elevated portions of this land a magnificent view of the Blue Hill range and Pecunit valley is obtained.

(14) William Wheeler, one of the English tenants, received an Indian deed of land estimated at one hundred and one acres more or less. This land was situated on the west side of the Dedham road, and is that which his son William, Jr., gave to the First Congregational Church. It is described in the original deed as bounded on the north by William Billings' land, east by John Danforth's, on the southeast by the land of John Withington, on the south by that of Daniel Stone and John Vose, and on the west by the Dorchester line. Mr. Wheeler also owned a meadow which now belongs to the First Parish. It consists of three acres, and lies east of the Danforth land and north of the meeting-house. It is famous as having once belonged to Capt. John Nelson, who figured prominently in the arrest of Governor Andros.

William Wheeler was born in 1693. He was one of the original founders of the church in 1717. His first wife was Abigail. He married, May 21, 1729, Sarah, daughter of Samuel and Phœbe Stearns. The site of his house can still be seen between the Dedham road and the half-mile trotting-track; the house was removed to Canton Corner and now forms part of the Abel Everett house.

He died July 16, 1773, in the eightieth year of his age, and was buried in the Canton Cemetery.

(15) Rev. Joseph Morse, the first minister of this town, received from the Indians three parcels of land in 1725. His homestead stood where the Catholic Cemetery now is. It was bounded northwest by the country road, westerly by land of John Wentworth, south by Pequit Brook, and east by the land of David Stone; and it contained one hundred and thirty-four acres. On the opposite side of the road he owned also ten or twelve acres, which is now embraced in the Canton Cemetery. He received fifty acres on the westerly side of the country road, bounded north by Capt. John Vose's land, east by a way called Taunton Old Way, and easterly and southerly by Pequit Brook. This land began where now stands the house of Asa Shepard, and ran on the

westerly side of the present Washington Street to where the road bends in Endicott's woods. Some of this land is still owned by the descendants of the first minister.

(16) David Stone received eighty-six acres east of Rev. Mr. Morse. It is now commonly called the Tilden farm, at the present time owned by Edwin Wentworth. It is situated on the easterly shore of Reservoir Pond, and a road from Randolph Street leads directly to it.

David Stone is supposed to have been a great-grandson of Gregory. He was baptized at Watertown in 1687. He probably came here with his wife Sarah as early as 1712. He was one of the founders of the church. He died May 26, 1733; his wife died Jan. 27, 1739.

(17) Samuel Dwelley appears as owning a piece of land southwest of Charles Wentworth in 1725. He married, June 24, 1725, Charity, daughter of Philip and Charity (Jordan) Liscom. She joined the church in 1730, and died Aug. 20, 1741.

(18) Edward Pitcher testifies to certain transactions at Ponkapoag Village in 1704, when he was eighteen years of age. In 1745 he interfered with the monotony of the daily life of the town by expressing his opinion of the members of the church in language more forcible than polite. He called them "a parcel of devils," and added that he "would not sit down with such a parcel of devils." He died at the house of Thomas Spurr, March 9, 1773. His wife died Oct. 12, 1769, at the house of John Spare. George Blackman made her coffin, and Isaiah Bussey tolled the bell.

(19) Edward Wiatt received ninety-seven acres, bounded on the north by the land of Charles Wentworth and Samuel Dwelley, west by the land of Edward Pitcher, south by the Indian land, and east by Pequit Brook, for which he paid £20. He married, April 15, 1718, Abigail, daughter of James and Abigail (Newton) Puffer. She was born Nov. 20, 1696. A man bearing this name was in 1690 a soldier in Capt. John Withington's company. Wiatt died before 1728.

(20) John Wentworth received two parcels of land by deed in his own name. They lay on both sides of the present

Washington Street at Canton Corner. The first was on the southeasterly side and consisted of sixty-five and one half acres, and was described as being bounded on the north by the road, on the east by the land of Joseph Morse, on the south by Pequit Brook, running to the lower south side of the dam until it came to the country road; it might be described as running from the fifteenth mile-stone to Pleasant Street, back to Reservoir Pond. It is substantially the land now occupied by George Munroe Endicott.

The second tract was on the opposite side of the street. It consisted of eighty-one and one half acres, which was described as being bounded southeast by the country road, southwest by the way leading to William Billings' land, northwest by land of John Danforth, and east by Pecunit meadow in part and the meeting-house land. This farm would now be included in a line from the Canton Cemetery to the Dedham road, thence to the Wetherbee pasture and so to Pecunit meadow.

John Wentworth himself never lived on this land. The part on the southeasterly side was shortly in the possession of John Withington, Jr., who married John Wentworth's daughter Martha.

John Wentworth, the son of the first settler, in October, 1729, brought the machinery of the church into operation to settle a secular dispute with another church-member, David Tilden. It was a controversy in regard to the boundary lines of their estates. The pastor decided against Mr. Wentworth. "I then," says he, "first awfully and solemnly admonished him, and then suspended him. I was wonderfully assisted from God." We do not know how Mr. Wentworth bore his humiliation, but the joy of the victorious party was uncontrollable, and he evinced it by partaking freely of the cup that not only cheers but inebriates, for which indiscretion he in due time came under the censure of the church. Mr. Wentworth, not satisfied with the opinion of the church, carried the matter before a jury, who decided that Mr. Tilden had not removed Mr. Wentworth's landmark.

Possibly the church was propitiated when in 1765 "our

aged brother, John Wentworth, gave it £50." Mr. Wentworth died Jan. 6, 1772.

About 1741 John Wentworth, Jr., grandson of the first John, erected a house on the northwest side of the present Washington Street, at Canton Corner. It was a two-story house with a lean-to roof, and was within my memory occupied by Samuel Capen, and was not pulled down until about 1879.

This John, Jr., who was born Nov. 8, 1709, and died on Feb. 9, 1769, seems to have had a peculiar experience in his love affairs. It appears that after the death of his first wife, Mary, he became intimate in 1737 with Mercy Smith, and with the advice of the church determined to marry her; but for some reason best known to herself, one Jerusha Lyon postponed this arrangement by the following notice, which she served on one of the officers of the town: —

STOUGHTON, March 24, 1738.

To Mr. BENJAMIN SAVELS, Clerk of y^e Town of Stoughton.

SIR, — I am informed that you have published an intention of marriage betwixt John Wentworth, Jr., and Mercy Smith of this town. These are therefore to certify to you that I do forbid your proceeding in that matter, and desire that you would take down said publishment and keep it down until the matter is determined as the law provides in such cases.

JERUSHA LYON.

The notice seems to have stopped the marriage. In December the church was called to consult concerning Miss Smith's behavior; and it was not until Sept. 19, 1744, that she finally married Mr. Wentworth. But Jerusha was finally to triumph. Mercy died June 22, 1765, and Jerusha reigned as wife and widow of John Wentworth, Jr., in the old house at Canton Corner until her death, April 13, 1791.

(21) Capt. John Vose received from the Indians ninety acres lying on both sides of the country road. The part on the southerly side was bounded on the east by the Taunton Old Way, or a way leading to Joseph Morse's land, and is the land extending on Washington Street from the old Town House to the house of Mr. Asa Shepard; beyond this, where

Washington makes a *détour* to the west, began Vose's line, and extended in the rear of the house formerly of J. Mason Everett to Pequit Brook on the southeast. It is described in the original deed as bounded north and west by the country road, southwest by the land of Joseph Tucker, southeast by Pequit Brook.

The homestead was on the northerly side of the present Washington Street, and was bounded on the north by land of William Wheeler, east by a way now Dedham road, leading to William Billings's, and westerly by the land of John Withington. It extended from the corner of Dedham Street, on Washington Street, to Chapman Street.

(22) John Withington, who originally belonged to Milton, appears in Canton as a member of the church in 1717. He was the son of Philip and Thankful (Pond) Withington, and was born Dec. 30, 1682. He sold his house and farm to Rev. Mr. Dunbar in 1728, and in 1733 removed to Stoughton, having purchased from Edward Esty the saw-mill on the site now occupied by French and Ward. In his later life he returned to Canton, where he lived to a good old age, with his son, and died Dec. 31, 1772. He was one of our earliest school-teachers, and his penmanship was elegant.

(23) Daniel Stone received forty acres, bounded northeast by John Withington, north by the Wheeler farm, northwest by the Indian line, southwest by Philip Goodwin, and south and southeast by James Endicott.

Daniel Stone appears early in Canton, where he married Thankful Withington, Jan. 11, 1712. He is called of Dorchester. Other records show him here in 1716. He lived on the southerly side of Chapman Street, where the old well still may be seen; and the lot still is called the Stone pasture. It is asserted that he exchanged his farm with Thomas Shepard. He removed to Ponkapoag and occupied the Bemis place, and Shepard moved to his farm. Thankful, his wife, died Oct. 27, 1732; and he married, Nov. 23, 1758, the Widow Hannah Woodcock. He died May 2, 1762, aged eighty-four years.

(24) James Endicott is presumed to have received his

deed from the Indians. Ellis Ames used to assert that he had seen the deed with a plan annexed, but no other searcher has been so fortunate. At the settlement of his estate in 1769 he owned nearly one hundred and forty acres of land.

Mr. Endicott's land extended from the hill near the Endicott homestead southward to the northern boundary of Dr. A. R. Holmes's estate on Washington Street, running westward some distance from the highway.

It is said that James Endicott erected his house on a thirty-five acre lot, which the Indians had, in 1710, given to Rev. Joseph Morse. Some amicable arrangement was made, and Mr. Endicott remained in possession. This house probably stood on the site of the present brick house on Washington Street owned by the Endicott family; it was burned Oct. 29, 1806. Mr. Endicott was licensed as an innholder in 1723 and 1725. His birth is found upon the Reading records in 1696. He married (1) Nov. 26, 1723, Esther Clapp; she died July 11, 1750, aged forty-nine years; (2) Hannah (Tilden), widow of Elhanan Lyon, Jan. 9, 1752; she died May 22, 1778. He lies buried in the Canton Cemetery. The inscription on his stone says he "died October the twenty-first, 1768, in y^e 72^d year of his age."

(25) David Tilden received twenty acres of land, bounded on the east by John Wentworth, westerly by Taunton Old Way, and southerly by Pequit Brook. This property in 1719 was occupied by Jabez Searl, who died in 1724. After David Tilden's death it was, in 1764, occupied by David, Jr. Theophilus Lyon, a grandson of David Tilden, owned it in 1787, and sold it to Priest Howard in that year. The house was built by David Tilden and is standing.

David Tilden, a grandson of Nathaniel, the immigrant, was the first of the name in this town, and married Abigail Pitcher. He appears to have been interested in town and church matters, and swept the meeting-house. He had some difficulty with his neighbors, and was once charged with being "unduly transported" with the cup that inebriates. He and his wife are buried in the Canton Cemetery. The stones are inscribed as follows: —

"In memory of Mr. David Tilden, who died July y^e 3^d 1756, in y^e 71st year of his age."

"In memory of Abigail, widow of Mr. David Tilden, died June y^e 25th 1758 in y^e 71st year of her age."

(26) Samuel Hartwell, one of the English tenants, received from the Indians fifty-nine and one quarter acres of land. It was situated on the south and north side of Taunton road, so called, and bounded northwest by Pequit Brook, northeast, south, and southeast by the land of Moses and Benjamin Gill. The house which he built in 1717 is standing on Pleasant Street, and is now occupied by the Pitcher family. Hartwell purchased more land, and sold in 1735 one hundred and twenty-four acres.

He was the son of Samuel Hartwell, who lived in what is now the town of Lincoln, and was a brother of Deacon Joseph, who was also settled here. Samuel was born Nov. 12, 1693. He married Abigail Stearns. The name of Hartwell's Dam was given to the point where Pequit Brook crosses Pleasant Street as early as 1723.

(27) Moses and Benjamin Gill received one large tract of 172 acres on the east and west sides of the way called Taunton Old Way. It was bounded northerly and westerly by Pequit Brook, westerly and easterly by the land of Samuel Hartwell, and easterly by that of Nathaniel Ayers; southwest and south by Indian land in part, and by land of Joseph Esty; east and south by Hartwell's land; east by the Indian land; north by the property of David Stone, Joseph Esty, and Joshua Pomeroy. It is substantially the land on Pleasant Street lying between Pequit Brook and Sherman Street, on both sides of the street. They appear to have received a tract of sixty acres, which they sold in 1734 to William Sherman. They carried on a law-suit with John Wentworth and William Sherman about boundary lines. Moses died June 22, 1749, and Benjamin one week later.

(28) Ebenezer Clapp appears to have received only nine and one half acres in the Ponkapoag Plantation, although he had land which he inherited from his ancestors in the "Twelve Divisions," his father deeding him, in 1716, land in Lot No. 8,

"lying beyond the land of Ponkapoag," now the Dunbar farm. He gave the name to Clapp's Hill. His land was bounded southeast by the way leading to the ironworks, southwest by the land of Benjamin Smith, northwest by Dorchester line, and northeast by the land of Philip Goodwin.

Ebenezer was the son of Ezra and Abigail (Pond) Clapp. He married (1) Nov. 11, 1702, Elizabeth Dickerman, in Milton; (2) Feb. 14, 1719, Abigail Belcher. He was a prominent man in town and church affairs, but died in poverty, Aug. 27, 1761. No stone marks his grave. His widow died Jan. 5, 1780.

(29) Philip Goodwin was living, in 1729, in a house situated on the south side of Chapman Street, between the land of Daniel Stone, James Endicott, and Benjamin Smith, now owned by Joseph W. Wattles.

He was the only Canton soldier of Capt. John Withington's Canada company of 1690 that received in 1737 in his own right a portion of the town now called Ashburnham, for his services in that campaign. In 1717 he appears as part owner in "Hors Shew" Swamp; and the church record shows that on March 16, 1718, Abigail, daughter of Philip and Elizabeth Goodwin, was baptized. In 1734 he was the owner of a mill; he sold or exchanged his house on Chapman Street in 1739, and we find him, in 1741, at the Danforth mill, grinding corn. He owned the covenant and was baptized in 1744; and Elizabeth having died Dec. 5, 1743, he married Mehitable Andrews on May 22 of the next year. She died Nov. 25, 1795; he died Dec. 24, 1759.

(30) Timothy Jones received, in 1725, twenty acres, with a house then on it, bounded on the northwest by Dorchester line, and southeast by the road leading to the ironworks.

Timothy Jones was here in 1717, and built a frame for a dam. He was one of the eight original builders of the first ironworks at the Stone Factory privilege. He was probably the grandson of Richard, of Dorchester, one of the proprietors of the "Twelve Division" lots, who died in 1642. Timothy married, May 28, 1719, Elizabeth Eames, who died July 13, 1792, aged ninety-six. He died Sept. 17, 1761.

His house was situated near where Mr. Sumner White now lives.

(31) Joseph Smith received thirty-two acres, bounded northwest and southwest by the Ponkapoag line. It touched the Massapoag Brook at its southwestern boundary. It was bounded southeast by land of Elijah Danforth, Esq., and northeasterly by land of Timothy Jones. In 1732 Mr. Smith made an exchange with Ebenezer Mosely for land south of Dry Pond, and removed from this town.

(32) Richard Smith appears as one of the original church founders in 1717, and occupied land at the present Stone Factory the same year. He had formerly belonged to the church at Milton, where he appears to have been taxed as late as 1709. He died Feb. 10, 1728. He had a son Joseph, born Feb. 18, 1683, by his second wife, Thankful Lyon.

(33) Joseph Tucker received from the Indians fifty-three acres of land, bounded west by the road now Washington Street as it runs through South Canton, on the northeast by the land of John Vose, east by the Indian land, south by the Ponkapoag line, and on the southwest by Massapoag Brook. This land extended from the residence of the late William Shattuck to the brook south of the Massapoag House; he also owned ten acres on the west side of the road.

(34) William Sherman and John Wentworth took 270 acres; but it seems that the value of the land was not determined for some years, and that the purchasers made several applications to the General Court that this might be accurately decided upon, as they were ready to pay the purchase-money for the use of the Indians.

Upon this petition the General Court ordered that Amos Ahauton and the other Indian proprietors of Ponkapoag be and hereby are fully empowered to execute a good deed of sale of such part of the 270 acres of land within mentioned as is not orchard land, or has not been under special improvement of the Indians (containing in the whole about ten acres), to John Wentworth and William Sherman, their heirs and assigns respectively; and that John Quincy, Esq., and Mr. Oxenbridge Thacher, of the House of Representatives, and Ezekiel Lewis, Esq., of the Council, be empowered to

inspect the survey, and see that the deed is agreeable thereto, which they are to certify thereon; and that thereupon the said Wentworth and Sherman do pay into the hands of John Quincy, Esq., trustee for the Indian affairs of Ponkapoag, the sum of £170, to be by him employed as the other Indians' money in his hands, the charge thereof to be defrayed by the petitioners.

The gentlemen appointed attended to the matter, sold the land for £180 4s., being the purchase-money, with interest added, and reported that the money had been paid, and was subject to the order of the court; and it was ordered to be put at interest for the benefit of the Indians.

An indenture was made bearing date Oct. 14, 1734, between Amos Ahauton, Thomas Ahauton, Simon George, Hezekiah Squamaug, and George Hunter, all residents in Ponkapoag, in behalf of themselves and the other Indians that were or might be interested therein, on the one part, and John Wentworth and William Sherman, both of Stoughton aforesaid, on the other part. By this deed a clear title was obtained to the land, pursuant to the Act of General Court of 1701.

In April, 1735, John Fenno, Joseph Tucker, and others represented to the General Court that there was great contention in Stoughton in regard to the land obtained from the Ponkapoag Indians; that the matter had been carried into the courts, and great expense at law had been occasioned; they therefore desired that the court would issue such orders as would settle and compose these difficulties. The court, in reply, ordered Thomas Cushing to repair to Stoughton and hear the petitioners, examine deeds, leases, and plats, and have the lands surveyed by a skilful surveyor. Cushing recommended (May, 1735) that the 270 acres be confirmed to Sherman and Wentworth and their heirs, provided that the said land did not extend farther east than "John Wentworth's Beaver Meadow," nor interfere with the "Twelve Divisions," and declared that Joseph Esty should have a right of way from his field to the road.

Moses and Benjamin Gill began in October, 1736, an action of trespass and ejectment against William Sherman for part of the land contained in Sherman's deed and plan. In the in-

ferior court the Gills were successful in their suit, but Sherman appealed to the Superior Court at Boston; and the court in February, 1737, ordered Mr. James Blake to go to Stoughton and ascertain the authentic bounds of the land in dispute. Upon his arrival, the Gills did not show Mr. Blake any bounds; but Sherman showed him marked trees which divided the land of Gill and Esty from the Indian land.

This deed, and the plan of the land which accompanied it, were duly examined and approbated by Quincy and Thacher, and they found no error or mistake in it. The next year, April, 1736, Moses and Benjamin Gill, Joseph Esty, with others, presented a petition to the General Court, in which they asserted that William Sherman and John Wentworth had been guilty of "incroachments." The matter was referred to Hon. Thomas Cushing, Benjamin Dyre, and Samuel Danforth, Esqs., who visited Stoughton, read over the deeds and plans, and reported that they ought to "stand good and valid;" but not satisfied with the decision of the agents of the General Court, no evidence was produced either by Gill or Sherman, and Blake decided that if the trees were the bounds, the land in contest was included in Sherman's land, and so reported to the Superior Court in August, 1737; but Sherman having no proof of ownership, judgment was given for Gill. But Sherman at the next session of the court produced sufficient evidence to win his case. All this dispute apparently arose about three quarters of an acre of land.

(35) Joseph Esty received by deed thirty-seven and one half acres in three different lots. The homestead, consisting of six and three quarters acres, is the place now occupied by George F. H. Horton, on Pleasant Street. In 1712 Joseph Esty conveyed to his son, Joseph Esty, Jr., seventy acres of land on Pleasant Street, which had formerly belonged to the proprietors of Ponkapoag, and by them, with the consent of the selectmen of Dorchester, had been sold and conveyed to Joseph, Sr. He died Oct. 13, 1739.

(36) Joshua Pomeroy received sixty-one and one quarter acres of land south of Joseph Esty and north of Benjamin and Moses Gill, on Ragged Row. He was described in 1725 as

one of the English tenants, and in sale of a portion of this land said it was a part of the six thousand acres that he purchased in 1725. This is the farm subsequently occupied by Aaron Wentworth, Samuel Capen, Israel Bailey, and W. W. Brooks.

Joshua Pomeroy, when he joined the church, Dec. 17, 1719, was said to have been "last of Dorchester and firstly of the church of Deerfield." He married, Feb. 4, 1708, Repent Weeks, who died July 22, 1714; and (2) June 2, 1715, Mary, daughter of John and Hannah Blake, who died March 14, 1718; (3) Oct. 1, 1718, Mary Clapp, of Dedham.

(37) Thomas and Joseph Jordan received five hundred and twenty-three acres, bounded on the east by the Dorchester line, northwest by the Fenno farm, and west and south by a brook. This was on the road leading from the farms to Bear Swamp, now York Street.

Thomas and Joseph were sons of John the lessee. Thomas was born 1683, and died April 20, 1750.

(38) In addition to this large tract, Thomas Jordan received twenty acres, bounded easterly on Dorchester line in part, and partly by a brook. The other land about it was at the time of the taking of the deed, Indian land. Joseph Jordan married Abigail Pitcher, Oct. 18, 1716. He died May 6, 1755; she died Feb. 24, 1762.

The six thousand acres, by direction of the General Court and the hands of the duly appointed guardians of the Ponkapoag Indians, by degrees passed from the possession of the aborigines and their descendants; and in November, 1827, Thomas French, their guardian, sold the last acre.

And here we leave the landed history of the Ponkapoag Plantation. It is a subject which might be extended indefinitely. New and untrodden paths continually tempt the investigator; but a limit must be assigned, if not to the investigation, to the results of such research in print. Having traced the land titles of Canton, derived from the Indians through the first quarter of the eighteenth century, I leave to others the puzzling task of unravelling the oldtime deeds.¹

¹ See Appendix VII.

CHAPTER V.

THE GATHERING OF THE CHURCH.

THE early settlers of Canton, in common with all the early settlers of New England, believed in God, — not in a distant and unapproachable being, who held a general supervision over his creatures, but in a God to whom the minute details of every-day life were a subject of interest and inspiration; they thought that his hand was as visible in these as in the majesty of the storm or the beauty of the rainbow. The more pious felt that as they attended to or neglected the institutions of religion, they should in the world to come receive the curse or the blessing. To such the Church of Christ was the “Alpha and Omega,” and civil were secondary and subservient to ecclesiastical matters. A majority of the members of the General Court expressed the sentiments of the people when, in 1692, they passed a law approved by the King, that every person should pay his proportionate share toward the support of “an able, learned, and Orthodox minister to dispense the word of God to them.” And every minister, being a person of “good conversation,” chosen by the major part of the town at a regular town meeting, legally held, was to be “the minister of such town.” The inhabitants of Dorchester Village were anxious to have a minister among them. The nearest meeting-house was many miles away, or, as they quaintly expressed it, “from a sence of y^e remote living from any place of y^e public worship of God.” Thither, through the snows of winter, following the Indian trail, designated by marked trees or piles of stones, they went, anon pausing to remove a tree broken by the weight of the snow, or carefully picking their way through the unbroken drifts. The more fortunate rode on horseback, and the “good-wife” was seated behind the “goodman” upon a pillion.

Feeling deeply this inconvenience, the inhabitants of the "New Grant" represented to the town of Dorchester that they were very uneasy, and petitioned the town that they might be set off as a separate precinct. On May 12, 1707, upon the request of the inhabitants of the "New Grant," the town of Dorchester voted that the said inhabitants be set off, a precinct by themselves, so far and no farther than to agree with and to settle a minister among them, and to raise a tax for his support from time to time. But attached to this liberty was the condition that the said inhabitants "shall *remove* their meeting-house," or erect another where it shall be thought convenient by a committee which shall be chosen by the town of Dorchester for that purpose. This language would seem to indicate that the house was not conveniently situated for the majority of the inhabitants, although it would appear to have been of ample size. From these statements we are also enabled to fix the time when the village of Ponkapoag ceased to be the centre of population.

The first meeting-house stood in that part of the English churchyard which is known as the Proprietors' Lot. It was probably built by the apostle Eliot, although a writer in the Boston "Transcript," in 1871, says that it was not built until 1705.¹ As a rate was placed upon the inhabitants in this part of the town that year "to pay their minister," it shows that the English settlers had a pastor at that time. William Ahauton, Samuel Momenaug, and Amos Ahauton, Indians of Ponkapoag in 1708, in behalf of their tribe, thanked the town of Dorchester for its care of them and their interests, in settling the boundaries between them and their white neighbors; and understanding that the town was offended because they had leased their land to the English, promised to lease no more, and gave up all their right to that parcel of land about the Ponkapoag meeting-house, containing about three acres, "for a burying place and training field."

This first meeting-house was sold to Ebenezer Tolman, of Dorchester, who removed it thither, and converted it into a barn, where it remained within my remembrance.

¹ Mr. Samuel C. Downes says that he has always heard that there was a meeting-house on this site long before the erection of the English church.

The committee chosen by the town of Dorchester to appoint the place where the meeting-house should stand, consisted of Samuel Topliff, Samuel Clapp, and Samuel Wales. They notified the petitioners when they would meet them and consult about the matter. Accordingly, in the early part of June they viewed the places proposed, and finally agreed "that the meeting-house should be set on the hithermost or northerly end of y^e plaine commonly called by the Indians, 'Packeen Plaine,' upon the right hand side of the road leading from Milton towards Rehoboth;" and the spot selected was upon the land which is now included in the Canton Cemetery. I find no conveyance of this land to the precinct. The records of the precinct show that a committee was appointed March 3, 1721, "to inquire into y^e Precincts title to y^e land, and to get a stronger confirmation of y^e same if need be;" but the committee in their report confine themselves to running the bounds, and the rats have left to us only this information: —

March 15, 1722, and we have opened . . . limits of the Meeting-House land, and we find the . . . From the south corner of the Rhode twenty . . . on ye east and twelve rods to a 'black . . . and a half to a stake: and on the west end . . .

Samuel Chandler' told me that Mr. Morse gave the land. I have seen a plan of Morse's land which shows that he owned twelve acres in this vicinity, while his deed, in 1725, gives him only ten acres.

In deciding on the site for the new house, the Dorchester committee and the settlers were governed in their selection by its nearness to the centre of population at that time. The meeting-house was set on a hill, so that it could not be hid. The most beautiful and appropriate spot was selected; the sightliness of its position also afforded a view of any approaching danger to the majority of the inhabitants. Thus, everything having been satisfactorily arranged, the town of Dorchester gave to the settlers £30 to assist them in completing their meeting-house.

This meeting-house was situated nearer the westerly part of

the plain than its successor, or in other words, directly back of it. Its southwest line was nearly parallel to the northeast side of the reservoir of the Canton Aqueduct Company, and covered the spot which is now occupied partly by Lots 55, 56, 57, 62, 63, 64, as represented on the plan of the second addition to the Canton Cemetery. The building was thirty feet square and supported by uprights twelve feet high.

Although the inhabitants of the "New Grant" had "set about" building their meeting-house in 1707, it was some time before it was completed. In 1716 the precinct voted that there should be £15 raised by a rate upon the inhabitants, and that the money should go toward finishing the meeting-house. John Fenno and Richard Hixson were chosen to receive the money, engage workmen, and pay them for their labor. The next year a new door was made near the west corner of the meeting-house, and the seats were joined together in the centre of the house. The spaces thus left vacant on the sides were subsequently replaced by long seats. In 1718 £20 was raised, a portion of which was ordered to be laid out upon the meeting-house.

In 1720 the house seems to have been in a dilapidated condition, for a committee was appointed "to save y^e meeting-house." The sills had become rotten, and needed to be "banked up;" the roof was not much protection on a rainy day; and the minister's pew was tottering.

It would appear that this meeting-house had galleries, for March 1, 1724, it was voted by the precinct "that there should be a seet or seats set up in the gallarry, which may be thoft nedfull;" and in 1740 it was decided that the best place for the boys was in "y^e frunt higher galary and y^e west higher galary."

The seating of the meeting-house was an event of great importance. In this precinct that delicate duty was performed by Henry Crane, Samuel Bullard, John Fenno, Joseph Hewins, and John Puffer. I say delicate, because there was great discussion as to the award of the places of honor and dignity. In the seating of the worshippers in the meeting-house, regard was had in the first place to the age and hon-

orable standing of the person. Again, the amount each contributed toward the ministerial rate had its influence; and the committee had a hard time to decide who should have the chief seats, and at the same time not offend the others.

In 1727 an article was inserted in the warrant for town meeting to consider upon "making more rume in the Meeting House," and the following year to take measures to enlarge and repair the meeting-house.

The pew adjoining the west end of the pulpit was reserved for the family of Mr. Dunbar; and in 1731 a floor was laid, and window made, in this pew. A part of the meeting-house was reserved for the Indians for their encouragement to attend upon the public worship of God.

There are some curious old bills relating to repairs upon the meeting-house; for instance, William Wheeler received for "sweeping y^e meeting-hous the sum of two pound, eight shillings, from March, 1734, to March, 1735." Ebenezer Wiswall presented the following bill: —

To three feet and a half of new glass at three shil-	
lings, six pence, per foot	£0, 12, 3
To seventy-eight quarries at five pence a peise	1, 12, 6
To leading and bands	1, 9, 7
To mending the pew windows	12, 3
	<hr/>
	£4, 6, 7

March 20, 1737-8.

The use of the word "quaries" in this bill leads to the inference that some if not all of the lights were diamond-shaped, set in lead. Mr. Wiswall was a Dorchester man, and was frequently in demand to mend the windows, and is spoken of as a "glashur."

The same year Joshua Whittemore presented a bill of five shillings for mending "y^e old wenders and for making of y^e new glass for Stoting old meeting-huse."

The house remained standing until 1748, when, on the 14th of August, it was voted that the old meeting-house be "puld" down for "y^e use of y^e new as soon as y^e new can be conveyently met in on y^e Sabbath."

On the 23d of October, 1747, the Rev. Mr. Dunbar preached his farewell sermon in the old meeting-house. His text was from Heb. x. 32, "But call to remembrance the former days." Would that a copy of that sermon were in existence to-day, that we might follow the reverend gentleman as he reviewed the history of the old meeting-house, and the people who were accustomed to worship within its sacred walls! A large and crowded audience honored him with their presence; and on that occasion he undoubtedly upheld the reputation which he had acquired of being "a rousing preacher."

Here, in a sparsely settled community, in an almost unbroken forest, the meeting-house was built, and the voice of the first minister was heard therein, upon the spot where, but a short time before, had smouldered the embers of the war-fire. He not only preached the word of God to those who had left the shores of cultured England to worship Him as they thought best; but he taught forgiveness and forbearance toward enemies to the untutored savage also, whose only creed had been revenge.

Here was erected the church, which, hand in hand with the schoolhouse, was destined to extend the power of religion and of education throughout the land, concurrently with the extension of that land's political growth.

The committee chosen by the town of Dorchester to select a situation for the meeting-house were also empowered to lay out the bounds of the precinct. They began at a pile of stones upon the plain near Blue Hill, which was formerly a part of Captain Stoughton's farm, ran north and northeasterly over the top of Blue Hill to the Braintree line, thence following the Braintree line to the Plymouth line; "this line to be the southern boundary." The west bounds began at the westerly part of "Mashapaug" Pond, thence ran northeast to the Dedham line, "this Dedham line to be the northern boundary until it comes to the stones first mentioned."

We have seen that the town of Dorchester had willingly granted the petition of the inhabitants of the "New Grant"

to be set off as a separate precinct; but a petition addressed to the General Court for an Act of incorporation, soon after June 23, 1708, had been unsuccessful. It received the approbation of the House of Representatives, but was not concurred in by the Council. This placed the early settlers in a very awkward position. They had no legal corporate existence; they might pass whatever votes they chose among themselves, but they had no power to enforce them. They could select and settle a minister, as any precinct or parish might do; but they could not tax the inhabitants to pay for his support. The clergyman whom they had chosen could not be ordained; the sacrament could not be administered, nor the rite of baptism performed, unless their pastor were assisted by some ordained clergyman.

The hardships arising from this state of things were numerous. It was difficult to obtain the necessary funds to pay the minister. Many of the settlers had become discouraged, and although perfectly able to bear their portion of the expense, either refused downright to do so, or were so dilatory in their payments as to render their aid useless; consequently, the burden of payment fell heavily upon a few. So hard was it to raise funds that the minister was obliged to appeal to the town of Dorchester for a contribution for himself, which was granted him.

Again, the young men and maidens found that this state of things interfered with their comfort. If they desired to be married, they must go to Milton or some neighboring town, and be joined in matrimony by an ordained clergyman. So they had to go from home, in order that their children might receive baptism from consecrated hands. Sometimes, indeed, the settlers would postpone their weddings or the baptism of their children until some ordained clergyman should come to the new village. The Rev. Peter Thacher, who was settled at Milton, September, 1681, was the nearest ordained minister, and was better known to the early settlers than any other clergyman in the vicinity. At first his labors had been devoted to the conversion of the Indians at Ponkapoag. To render his ministrations more effective, he had

studied the Indian tongue; and Mather says "he furnished himself with skill in their sesquipedalian language," that he might be able to converse with them in their own dialect. He visited Ponkapoag monthly, and on lecture-days imparted to them the gospel of salvation. In this way he became acquainted with the settlers; and they, appreciating his moral worth and his exemplary character, were accustomed to carry their children to him to be baptized. So it happened that the dates of many of the baptisms of the children of the first inhabitants are found upon the church records of Milton. He performed the first baptism in Canton of which we have any information: —

"Feb. 27, 1707-8. — Punkapog. At a fast of y^e English inhabitants, Mr. Danforth, of Dorchester, preached in the forenoon, and I in y^e afternoon; and at y^e close of y^e public worship, Mr. Danforth advising it, I baptized Mary, y^e daughter of Sister Wintworth."

Peter Thacher died in 1727. He had a son, Oxenbridge, born May 17, 1681, who graduated at Harvard College in 1698, and joined his father's church at Milton, March 3, 1700-1. He preached for a short time in his early life, and is sometimes styled "Reverend;" although in the Triennial Catalogue of his university his name is not italicized, from which it may be inferred that he was not ordained. It is undoubtedly true that he entered into an arrangement to preach to the first settlers at some time subsequent to 1700, and previous to 1707. He may be the person referred to in the vote of Dorchester, 1705, Dec. 10, "Voted that the selectmen shall make a rate upon all the inhabitants of Dorchester beyond the Blue Hills to pay their minister." He is recorded as having been the first man to preach to the English inhabitants of Canton. I do not believe he resided in Canton; and I think his preaching was of short duration and missionary in its character. He left the ministry on account of ill health, and engaged in business in Boston. At his father's death he returned to Milton, and for several years represented that town at the General Court. He died Oct. 29, 1772, at the advanced age of ninety-three years. He had two grandsons

who were clergymen, sons of the eminent lawyer and patriot of the same name, who died in Boston in 1767. These were Rev. Thomas Thacher, who was settled at West Dedham, and the more distinguished Rev. Peter Thacher, D. D., of Brattle Square, Boston. One of the original settlers of Canton went over to Dedham in his old age to hear Thomas, the grandson of his old friend Oxenbridge, preach; and when he had finished his discourse, the old settler approached him in a rapture of enthusiasm, and exclaimed, "Your grandfather Oxenbridge was the first man that brought a Bible among us."

But the time had now come when the early settlers were anxious to have a clergyman of their own. They were averse to calling upon some neighboring minister to perform parochial offices; and, as before stated, they had no legal authority to raise money. Suffering deeply from the discouragements attending their condition, they resolved again to apply to the General Court for an Act of incorporation. In their petition they represented that they lived very remote from any place of public worship, the nearest being six miles distant. They gave a detailed account of the attempt which they had made to be set off as a separate precinct. They mentioned that they had met with the committee appointed by the town of Dorchester, and that they had mutually agreed upon a site for their meeting-house; and they stated that their former petition had passed in the House of Representatives, but had not been concurred in by the Council. They prayed, therefore, that the General Court would please to confirm the town vote and the doings of the committee thereupon, and that they might be a distinct precinct, empowered to choose fit persons among themselves to assess and levy a tax for the support of their minister and the defraying of other charges, and to do such other acts as might be agreeable to the laws.

The General Court, on the 10th of December, 1715, granted the prayer of the petitioners, and they were duly constituted on that day with full powers to exercise all the rights inci-

dent to a separate precinct; and on the 19th of the same month the order was read and concurred in by the Council, as will appear by the following: —

IN THE HOUSE OF REPRESENTATIVES,

December 10th, 1715. Read and

Ordered that the Prayer of this petition be granted so far as, that a new precinct be constituted and sett off with all the necessary powers and privileges used and exercised in precincts for the maintenance of the gospel ministry, agreeable to the limits and conditions expressed in the report of the committee appointed by the town of Dorchester for that end, which is signed, Samuel Clap, Samuel Topliff, and Samuel Wales.

Sent up for Concurrence,

DANIEL EPES, Speak'r pro-Tempore.

December 19th, 1715. In Council, Read and Concurred.

SAMUEL WOODWARD, Secr.

Consented to,

WM TAILER.

The "New Grant," from this time forward called the Dorchester South Precinct, including a large portion of Wrentham, extended to a point within about one hundred and seventy-six rods of what is now the easterly line of the State of Rhode Island; namely, about half a mile beyond Angle Tree. The South Precinct of Dorchester was about nineteen and a half miles long on its southerly line; and the last four and a half miles of that line was on what is now the south line of Wrentham.

"The New Grant was bounded southerly by the line of the colony of Plymouth, now called the Old Colony Line, northeasterly by Milton and that part of Braintree now Randolph, and included the present towns of Canton, Sharon, and Stoughton, nearly all, if not quite all, of Foxboro', a large tract of Wrentham, and about one quarter of the present town of Dedham. That tract now belonging to Dedham is a tract of land varying in width from one mile and one third to three fourths of a mile along on the westerly side of Canton, and may be seen by drawing, upon the map of the County of Norfolk, a straight

line from the angle or bend of Neponset River in South Dedham to a point in Dedham about three fourths of a mile northwesterly of the north corner of Canton, where the boundary line between Canton and Milton strikes the Neponset River, and by drawing another straight line from the said bend in the river to Sharon line."

On the 28th of March, 1716, the early settlers assembled for the first time to enjoy their new liberties. Joseph Hewins seems to have had his full share of honors on the occasion. The precinct chose a moderator to preside over their deliberations; and they selected Joseph Hewins. They chose a precinct clerk to make good and legible records of their doings; and Mr. Joseph Hewins was again selected. They also proceeded to choose three assessors; and of course Mr. Joseph Hewins's name was added to those of Henry Crane and John Fenno.¹

The records of the precinct until the incorporation of Stoughton are of no particular interest. The men of those days seem to have attended diligently to the duties which devolved upon them, but these were very limited. At most of their meetings, the common subjects of discussion were: the raising of money to defray the necessary charges of the precinct, and to pay the minister; the choosing of a clerk and assessors, the latter of whom managed the "prudentials" of the embryo town; the question of what title the precinct had to the land on which its meeting-house was situated; and whether this or that man should be allowed to withdraw from them. But in the midst of these minor details, they always looked forward to becoming a township. As early as 1718, they voted to petition the town of Dorchester to

¹ Joseph Hewins was the son of Jacob Hewins, of Dorchester, born May 3, 1668. He appears as one of the lessees of Reynolds's Misery in 1705. He resided in what is now Sharon from that time until his death, which occurred Feb. 24, 1755, in the eighty-seventh year of his age. He married, Jan. 29, 1690, Mehitable Lyon, daughter of Peter. She was born Oct. 23, 1669, and died Sept. 14, 1733, in her sixty-third year. Mr. Dunbar says "she was a gracious woman, a very peacable, humble Christian." They lived near Meadow Hole Dam, and both are buried in the Chestnut Tree Cemetery. He appears to have been an active man in church, precinct, and town affairs. He was chosen deacon with Benjamin Blackman in 1718, and afterward elder, and was one of the first selectmen of Stoughton, town clerk in 1730, moderator and assessor in 1738.

set them off as a township, to be bounded the same as the precinct then was. Failing in this, the next year they desired their part of the ministerial land and their proportion of the school fund of their mother town. Then the southern part of the precinct became uneasy, and was anxious to be set off a township; but to this of course the northern part objected.

In March, 1721, the inhabitants living "beyond Joseph Tucker's saw-mill" desired that they might be constituted into a township; and the May following their petition was again heard, but was "passed in the negative." A petition was subsequently preferred from the "Inhabitants of Punkapoag" to be a township. On Nov. 8, 1725, however, it was voted by the town of Dorchester "that the inhabitants of the South Precinct and all the lands beyond should be set off a township by themselves, they having their proportionate part of the school lands lying within that part to be set off." This was "passed in the affirmative," — thirty-four to twenty-nine. Preserved Capen, Ebenezer Holmes, and Edward Foster were appointed a committee to draw up a petition and present it to the General Court; and later, a similar vote was passed, the following change occurring in the phraseology: "The inhabitants on y^e south side of Sawmill River in y^e twelve divisions," and "that all y^e land beyond y^e six thousand acres, or Ponkapoag Plantation, be set off a distinct township."

The inhabitants of the extreme western part of the Dorchester South Precinct were anxious to be set off and attached to the town of Wrentham. They resided within three or four miles of the meeting-house in that town; and on town meeting and training days it was far more convenient to go there than to Dorchester Village. They applied to the town of Dorchester to be set off; but the town denied them their wish, and they therefore petitioned the General Court on June 19, 1724. A hearing was had. The town of Dorchester objected, but the General Court granted their request; and on Nov. 27, 1724, a large portion of the South Precinct was attached to, and has ever since remained, a part of the town

of Wrentham, as will be seen from the following extract from the records of the General Court: —

Upon the petition of Jonathan Blake, Solomon Hews, and sundry others, Inhabitants of the Westernmost part of Dorchester, praying to be set off to the town of Wrentham, as entered June 19th, 1724, —

In the House of Representatives, Read together with the answer of the town of Dorchester thereto, and in answer to this petition :

Voted, that the petitioners and their estates be and hereby are annexed to the town of Wrentham, to do the duty and enjoy the privileges of the Inhabitants in that town, the School Farm in Dorchester, in the present possession and improvement of Solomon Hews, to be exempted, and that they be freed from doing duty to Dorchester, and they are so to continue until this Court take further order about them.

In Council, Read and Concurred.

Consented to,

WM. DUMMER.

By drawing a line on the map of Norfolk County from the southerly extremity of Walpole to a point about two thirds of the way from Angle Tree to the Rhode Island line, the size of this part may be ascertained ; and the reader will observe that the territory thus taken from the South Precinct was about as large as one half of the present town of Canton.

The efforts of the inhabitants of the South Precinct to become a town were at last to be crowned with success. The last official act of the precinct was to receive and grant the petition of Samuel Bullard, John Bullard, Ebenezer Bullard, Samuel Bullard, Jr., William Bacon, Timothy Gay, Hezekiah Gay, Ebenezer Healy, Samuel Holmes, John Holmes, Simon Pittee, Josiah White, James White, James White, Jr., John White, Moses White, and B. White, all living in the westerly part of the precinct, beyond the Fowl meadows. They said that they had for some time contended with many difficulties and hardships with respect to the enjoyment of public worship, their distance from the meeting-house, and the "difficulty of the way." They wished to be freed from rates "so long as we shall hire and maintain an orthodox minister to preach the gospel among ourselves."

On the 14th of November, 1726, Capt. Isaac Royall, Ensign

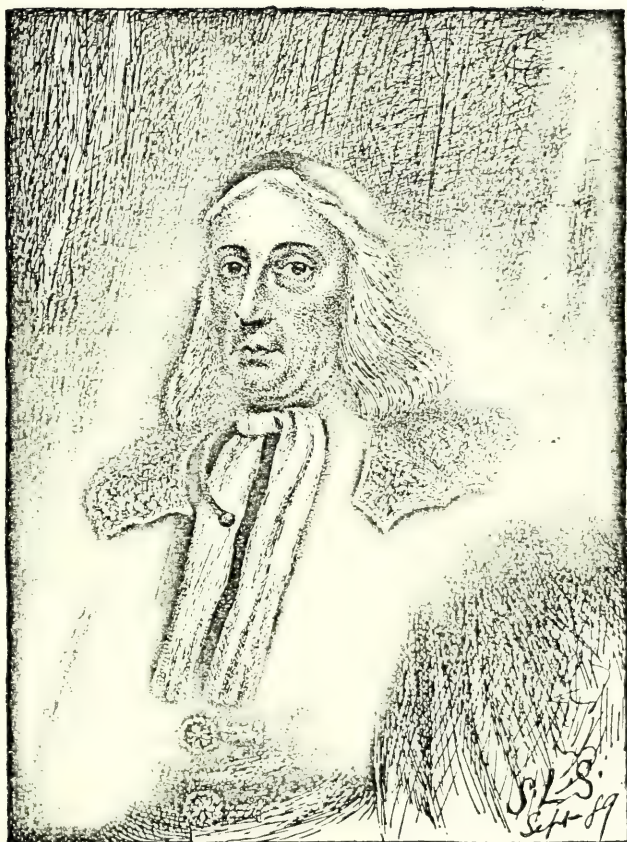
William Billings, Capt. John Shepard, Silas Crane, and George Talbot were appointed a committee with full powers to petition the Great and General Court —

“That this precinct with the lands be yand it, in y^e Township of Dorchester, be sett of a distinct Township, with y^e one half or proportionable part of the annual incom of y^e School lands lying within y^e south part of s’d Town, according to a vote of y^e Town of Dorchester passed at a Meeting of y^e Inhabitants of s’d Town, on the eight day of November, 1725.”

On the 22d of December, 1726, the South Precinct of Dorchester ceased to exist; and the old record-book closes as follows: “John Fenno, Peter Lyon, and Joseph Tucker, Assessors of y^e South Precinct in Dorchester, now called and formed into y^e town called Stoughton.”

The creation of a new municipality rendered a change necessary in the manner of supporting public worship. Formerly, all such matters had been transacted in town meeting; and the calling to account in 1731 of Joseph Tucker, John Fenno, and Peter Lyon, who had been in charge of the prudentials since 1726, would seem to indicate that the time had arrived when it was necessary for those who were interested in the church to take charge of it and conduct its affairs themselves. An Act passed in the tenth year of the reign of George I. had given liberty to five or more of the freeholders to petition to a justice of the peace for a warrant. Advantage of this was taken by William Crane, George Talbot, John Shepard, Silas Crane, and Charles Wentworth, who applied to Isaac Royall, Esq., who on the 17th of March issued in due form with a seal his warrant, notifying the freeholders and other inhabitants to “meet at our public meeting house in Stoughton on Monday the fift day of Aprill next att two of the clock in the afternoon.” At this meeting, only an organization was effected.

“Whereas five of the freeholders of the first precinct in Stoughton (viz.), William Crane, George Talbot, John Sheppard, Silus Crane, and Charles Wentworth (agreeable to an made In the tenth year of King George Y^e first. Chap. the 5) made application unto me the



GOVERNOR STOUGHTON.

Subscriber to Issue out a warrent for the assembleing of the free holders and other Inhabitants s^d quallyfied to vote in town affairs. These are tharefore In his majesties name to Require you, William Crane, forthwith to notifie y^e Inhabitants affors^d, as the Law directs in the affor^sd act, that they meet at our public meeting house In Stoughton on Monday, the fift of Aprill next, att two of the clock in the afternoon, for the Ends and purposes hereafter mentioned : —

1. To choos a Moderator.
2. To choos a Clerk.
3. To choos assessors.
4. To choos a com^{tee} to call meetings for the futer.

Givin under my hand and seal att Stoughton, March the 17th. In the ninth year of his Majesties Reigne, anno domi 1735/6.

ISAAC ROYALL,

Fus^t peace.

CHAPTER VI.

THE FIRST MINISTER.

JOSEPH MORSE, the first settled minister of the "New Grant," or Dorchester Village, was born at Medfield, May 25, 1671, and was the son of Joseph and Priscilla (Colburn) Morse. He was graduated at Harvard College in 1695. After leaving college, he went to Providence, and while engaged in teaching school there, fell in love with and married Miss Amity Harris of that place. In 1701 he went to Watertown Precinct, where he also taught school, and gathered a congregation, who built him a meeting-house; and on July 6, 1702, a call was extended to him to settle over them. But difficulties subsequently arose which could not be settled; the church was not organized, and he was not ordained. He however continued to preach to them until 1706, when a council of churches, held on March 6, "advise that after a month Mr. Joseph Morse cease to preach at Watertown farms." In January, 1707, he came to the "New Village," now Canton, and remained preaching here amid all the discouragements of the times for ten years and nine months. At the expiration of that time, a council was held, at which the churches in Dorchester, Milton, Dedham, and the two churches at Braintree were represented. A covenant consisting of eight articles was agreed upon and signed by twenty persons, ten of whom were connected with the neighboring churches, and ten non-communicants, whom the council on the 26th day of the preceding June, 1717, had examined and approbated, in order that they might be ready to form a part of the church organization. The following are their names, — the first ten were the members of neighboring churches: Joseph Morse, Richard Smith, Peter Lyon, Sam-

uel Andrews, Joseph Esty, Isaac Stearns, Benjamin Blackman, Joseph Hewins, George Talbot, John Withington, Benjamin Esty, Thomas Spurr, Joseph Topliff, Robert Pelton, John Wentworth, David Stone, Benjamin Gill, William Wheeler, Edward Bailey, Samuel Hartwell.

The brethren that belonged to Milton Church before the ordination, — namely, Samuel Pitcher, Richard Smith, Peter Lyon, and George Talbot, — not having obtained their dismissal from Milton Church before the ordination day, were not “actually and personally in signing the covenant,” and in being of the foundation on that day; but soon after, November 12, they obtained their dismissal. They then signed the covenant, and came up in full with the rest of their brethren, except Samuel Pitcher, whom the Lord removed by death, Nov. 23, 1717, the day after the first church meeting. “John Withington, being ill at the time of the ordination, signed the covenant.”

On the 30th of October, 1717, the Rev. Joseph Morse was ordained as pastor of the church in Dorchester Village.¹ His record reads: “God, in and by His wonderful Providence and favor, did arrive and bring His people into this South Precinct of Dorchester to church gathering and ordination, on the thirtieth day of October, 1717.” The Rev. John Danforth, of Dorchester, preached the sermon from Heb. xiii. 17: “Obey them that have the rule over you and submit yourselves, for they watch for your souls as they that must give account.” Mr. Danforth gave the charge, and Rev. Joseph Belcher, of Dedham, the right hand of fellowship; the latter also managed the votes. Mr. Peter Thacher, of Milton, was invited to be present, but had not returned from Connecticut. His church, however, was represented by delegates. The following ministers imposed hands, — Messrs. Danforth, Belcher, Niles, and Marsh.

At the time of his ordination, Mr. Morse was in the forty-seventh year of his age. Aside from the encouragement he had received from the people who were interested and believed in the church, the inhabitants had taken steps to assist

¹ See Appendix VIII.

him pecuniarily, as will be seen by the following abstract of a portion of the precinct records: —

At a Precinct meeting legally warned in Dorchester, April the 20th, 1716, Samuel Andrews, Moderator, the same day it was voted that the inhabitants of said Precinct would give to Mr. Joseph Morse forty pounds, annually, so long as he shall uphold and perform the work of the ministry among them. The same day it was voted that there should be fifteen pounds raised by Rate upon the inhabitants and Rateable Estates within this Precinct, and laid out upon the Meeting House, as far as that would go towards the finishing of it.

Five pounds more Rate were voted to defray the necessary charges of said Precinct. A committee, consisting of John Fenno and Richard Hixson, were chosen to receive the money that was granted for the Meeting House, and for other necessary charges arising within said Precinct, and to hire workmen to do the work about the Meeting House, and pay them for their work. At a Precinct meeting held July 11, 1716, Joseph Hewins, Moderator, the same day was voted that there should be four shillings levied upon the poll in the Minister's Rate this present year. The same day it was voted in the affirmative that the assessors receive and pay Mr. Morse his *salerey*, and that the constable should make up his accounts with them.

While matters had without doubt gone on smoothly during the decade before the church organization was perfected, the very fact of organization seems to have brought trouble to the pastor and the flock. Scarcely two months had elapsed after the people had been exhorted to obey them that had the rule over them, when a disposition was manifested by two members of the church to create a disturbance; or possibly other members of the church were desirous of testing the strength of the new organization. Brother Peter Lyon was accused of making certain rash and imprudent speeches, and finding fault with the manner in which the brethren approbated by the reverend elders had been received into the church without making "formal relations."

At the first meeting held after the ordination, Nov. 22, 1717, it was voted that the church should keep a book, and record therein all the regular church acts and votes for the future.

Committees were also chosen to assist the minister about his firewood, to raise a contribution for the Lord's Table, and to ask Dorchester Church to give something for the same purpose. Dec. 10, 1717, £3 3s. 1d. having been received, it was devoted to the purposes above mentioned.

On the 5th day of January, 1718, the celebration of the Lord's Supper took place; and through the goodness and mercy of God the church all sat down at the Lord's Table in peace and unity. Although "many clouds came over us, yet the Lord appeared our deliverer, . . . to whom be glory and praise forever. Amen."

The first child baptized after the ordination was David, son of Shubael and Damaris Wentworth, on Jan. 19, 1718.

At the fifth meeting of the church, held on February 14, the same year, it was decided upon mature consideration that the administration of the Lord's Supper should take place once in six weeks. The question also came up at this time whether those persons who made application to the pastor to join the church in full communion, or only to own the covenant in order to enjoy the rights of baptism, should have their cases "propounded" to the church first, and then to the congregation, or to both at the same time; and with rather unusual liberality for those days, it was decided that they should be propounded, in general, to the church and congregation together. Upon this occasion, two covenants were prepared, — one called "an abbreviation of our cov't," designed for those persons to engage in who desired to be received into full communion; the other, "a brief draft of y^e cov't," designed for the signature of those persons "who are desirous to fall under y^e watch and care of y^e church," and who desired "y^t y^e ordinance of baptism may be administered to them and theirs according to y^e order of y^e Gospel of Jesus Christ."

They are as follows. The first, —

"You doe here, in y^e presence of y^e Almighty God and his people, solemnly take and chuse y^e Lord Jehovah to be your God, promising and covenanting with his help to fear him and cleave to him in love and to serve him in truth with all your heart, giving up yourself and

your seed after you in cov^t with God and this Church to be the Lord's Intirely, and to be att his Direction and Disposal in all things, y^t you may have and hold communion with him and this ch^h as a member of Christ's mysticall Body, according to his Revealed will, to your lives' end.

"You doe also take y^e Holy Scriptures to be your Rule of life to walk by, whereby you may discern y^e mind of Christ, endeavoring to live in y^e faithful improvement of all opportunities to worship God, according to all his Gospel Institutions, Taking y^e great Imanuel, y^e Son of God, to be your Savior and Redeemer in all his offices, promising to afford your attendance upon y^e public dispensation of God's Word, y^e Administration of y^e Ordinances of Jesus Christ, especially y^t of y^e Lord's Supper, as God in his Holy providence shall give you opportunity.

"You also engage, with y^e Lord's help, by virtue of Christ's Death, to mortifie all sin and disorderly or vile and sinful affections, and to abstain from all sin, especially from scandalous sins, as y^e Lord shall help you, y^t you may not depart from y^e living God, But y^t you may live a life of Holiness, and obedience to y^e Revealed will of God.

"You promise you will peaceably submit yourself to y^e Holy Discipline appointed by Jesus Christ in his church, and you doe now offer yourself up to y^e Care, Government, and watch of this church, obeying y^m y^t have y^e rule over you in y^e Lord. Of y^e integrity of your Heart herein you call God, y^e searcher of all hearts, to wittnesse, beseeching him to enable you to keep this Covenant inviolably to God's glory and your own spiritual good and edification, and where you shall fail in observing and keeping it, you begg y^e Lord's forgiveness and pardon and healing, for y^e sake of our Lord Jesus Christ. Amen."

The second, —

"You doe now take and avouch y^e Great Jehovah to be your God, and y^e Lord Jesus Christ to be your Great high priest, prophet, and King. You give up yourself and yours to Jesus Christ, to be instructed, pardoned, justiyed, sanctiyed, comforted, and eternally saved by him.

"You also promise to walk according to y^e holy scriptures, Endeavoring as far as God shall enable you, to abstain from all sin, and to walk in y^e ways of Holiness and Obedience to God, and in y^e observation of all Duty both towards God and man, as is expected

and Required of you by y^e word of God, or in y^e gospel of Jesus Christ.

“You now promise to walk in y^e Regular observation of all such Holy Ordinances as you are now capable off, or shall be capable off hereafter.

“You also cov^t and promise to submit to y^e watch, government, and care and discipline of this church or of Jesus Christ in it.”

At the same meeting it was proposed whether or no the church should proceed to “y^e election or chusing of a person or persons to serve as Deacons in y^e said church. It was concluded in y^e affirmative.”

“It was voted y^t two persons should be chosen as deacons in s^d church.

“As to the method of choosing the persons it was agreed and voted that ‘every man should chuse and vote for himself whom God should direct and incline his heart, without any Nomination, and y^t That brother that hath y^e most votes should be the first Deacon, — and so in like manner we will vote all over a second time, — and he y^t hath y^e most votes in y^e second voting, be y^e second Deacon. In this way y^e ch^h voted very peaceably; and in y^e first voting, the vote fell on Brother Joseph Hewins; and in y^e second voting, y^e vote fell on Brother Benjamin Blackman, who accordingly took y^e weighty matter into consideration.’”

It was also voted “that y^e Deacons should dispose of y^e fragments at y^e Lord’s Table, either by bestowing them upon y^e minister,” or in any other way in which they should see fit.

At the sixth church meeting, which was held May 15, 1718, the two gentlemen who had been appointed to serve as deacons accepted the position, believing that in the hearty vote they had received “there was much of the voice of God.” At said meeting, —

“It was agreed upon to set apart a day for fasting and prayer by s^d Ch^h, and to hold it in public in y^e Meeting House, for to seek the Lord’s favor and the smiles of His Countenance to rest on this Ch^h and Congregation, and that Religion and trew Godliness might be advanced, and y^e peace thereof and prosperity of both Ch^h and Congregation might be continued and enlarged by God Almighty.”

Accordingly, the 4th day of June, 1718, was so kept; and the congregation joined publicly with the church in its observance.

This year was remarkable for a great deal of sickness among the early inhabitants. About the middle of August it is said there were seventy people sick in Ponkapoag. Mr. Morse says in his record that —

“In the month of September, 1718, was a great sickness in this place. Several died, y^e Minister being near Death, but mercifully spared, being absent from y^e Lord’s House thirteen Sabbaths; whereof ten of y^m were supplied by y^e help of Mr. McKinstry, — y^e congregation being without preaching three Sabbaths.”

The matter must have been very grievous and serious, not only from the number of persons who died, but from the inability to procure nurses for the sick. The church-members gathered together in the early winter, after the great affliction, and spent some time in prayer, and made the best plans they could for the future under such disheartening circumstances.

Mr. John McKinstry, mentioned above, was graduated from the University of Edinburgh in 1712, and arrived in this country only a month before the time he assisted Mr. Morse.

No event of importance occurred during the next few years. Children were born; young men and maidens were joined in wedlock; and many of the elder and English-born settlers were carried to their last resting-places. Gilbert Endicott had died in 1716, and was the first person buried in the cemetery. The church affairs went on smoothly. It was deemed advisable to appoint an elder and another deacon to “assist and strengthen y^e church in y^e maintaining y^e kingdom and encouraging y^e interest of Christ among this people.” Deacon Joseph Hewins and Brother Isaac Stearns had been chosen elder and deacon respectively; and they had received the compliment of a large and “clear” vote, Hewins having been raised from the office of deacon, and Stearns made associate with Benjamin Blackman. Minor matters

had been attended to as well. The vessels of the Lord's Table had been burnished and cleaned by the good wife of the pastor; the church building had been repaired; and the seating of the meeting-house had taken place.

On Jan. 8, 1721, we find this singular entry in the church records: "*Hodie nostra soror Maria J * * * * nostræ ecclesiæ confessionem dedit pro ebrietate.*"

For some years everything had gone smoothly; no bitterness had sprung up to trouble the church, and the pastor appears to have enjoyed the esteem and affection of his people. But this happy state of things was soon to be interrupted. In those days the office of deacon was regarded with very great respect; for instance, we find that Deacon Joseph Hewins was a month in deciding whether or not he should accept the office of elder. Much more importance was attached to it than at the present day. It was therefore of the highest moment for the usefulness and happiness of a minister, that he should possess the confidence and support of his deacons. The deacons considered themselves as umpires on matters of doctrine, and, letting the greater part of the sermon slip by without interest, were on the alert to detect and remember the slightest dogmatical inaccuracy or unguarded expression which in the hurry of composition might have escaped from the pen of the minister. Thus Mr. Morse fell under the censure of one of his deacons for preaching false doctrine. This charge, preferred by one of such high standing and authority in the church, was the cause of much alarm and difficulty. Meetings and fasts were held concerning it, and the communion was suspended for more than six months. Finally the church voted that they were not dissatisfied with their pastor on account of the allegations brought against him. The deacon was obliged to make concessions, was restored to favor, and the ordinances were again resumed. But although the opposition from Deacon Stearns had subsided, the trouble was not allayed. The spirit of jealousy and distrust, so destructive to the usefulness of a minister and the happiness of a people, had been awakened. The disaffected only awaited an opportunity for a fresh attack;

nor was it long before an occasion offered itself. It appears that for some reason, the nature of which we know not, Mr. Morse was summoned to appear before a committee of the General Court. Mr. Elhanan Lyon, who seems to have been a thorn in the flesh both to Mr. Morse and his successor, took exceptions to the testimony the latter had given before this committee, and exhibited it to the church as a ground of complaint. The church at first voted that the matter did not properly come within ecclesiastical jurisdiction; and the parties were advised to adjust the matter amicably among themselves. All attempts at a reconciliation, however, proved fruitless: animosities were strengthened; new charges were preferred; and it was deemed advisable to call an ecclesiastical council to hear and determine the difficulties between the parties.

The council accordingly convened, and after mature deliberation rendered its decision. This decision was communicated to the church, but was not accepted. In that part which implied a censure on the pastor, not a single hand was raised in favor of its admission. The parties were again desired to retire and endeavor to become reconciled. This proposition was acceded to; and mutual concessions and acknowledgments took place, which were communicated in writing to the ruling elder and read to the church, to the great joy and satisfaction of most of its members. But this was not the end. In church matters, dissatisfaction is seldom, if ever, confined to the breast where it first originated; from the deflection of a single individual, many may be converted into enemies. This seems to have been the case with this society at the time of which I am writing. Grounds of complaint, at first trifling, gradually assumed a more and more formidable aspect, till the harmony of the church and society was destroyed.

New complications having arisen, at a church meeting held on the 28th of April, 1726, it was voted that a council, to consist of the churches of Milton, Medfield, Braintree South Church, Roxbury Second Church, and Dedham Church, be invited to meet at Dorchester South Precinct, on May 18

following, "to assist and afford us help under our present circumstances." The council rendered its decision, but when put to vote in church meeting on the 14th of June following, some of the brethren signified that they did not very well understand it; and others declared that they did not care to be concerned in it at all.

On the 10th of September, 1726, an adjourned meeting of the council was held at Dorchester Village; but in the interim the dissatisfaction evinced by Mr. Morse's people had not only continued, but greatly increased. At this time the reverend council listened with patience to what both parties had to say. The matter was debated; and the council declared that in their judgment "Mr. Morse had by his enormities of life rendered himself unworthy of the ministry; and that as a testimony against the scandalous crimes which appeared against him, he ought not any longer to be allowed to fulfil the duties of his office." This damaging decision was passed by a majority of one. The Rev. Messrs. Baker, Niles, and Thayer, Deacons Smith and Bass, Captain Guild, Mr. Newell, and Mr. Fisher, did not believe in "silencing" Mr. Morse, but advised that he ask and that the people give him a dismissal, in order that he might be at liberty to preach where he would be appreciated, and that the people might be at liberty to obtain and settle another minister as soon as they desired; but nevertheless they deemed it advisable that Mr. Morse should be sharply rebuked for his "sinful misconduct," and the people as severely rebuked for their "wicked irregularity." The Reverend Moderator, the Rev. Samuel Dexter, Deacons Tucker, Metcalf, and Barber, and Messrs. Davis and Lyon voted to "silence him."

On July 17, 1727, another council, consisting of nine churches, assembled at Dedham, which censured both parties, in all probability with justice,—requiring them to acknowledge their faults to each other, and to cover everything with the broad mantle of charity, and not to bring up against each other the things of the past; assuring them at the same time that if they did not do so, and thereby remove the scandal they were lying under, they were to be looked upon

as "scandalous and disorderly," and were to be dealt with as such by neighboring churches. But many of the council were dissatisfied with this majority report; for it was asserted that since the last session of the council at the New Village, Mr. Morse had behaved in such a way that it was deemed advisable not only to silence him, but to vote him unworthy of the Christian ministry. The Rev. Samuel Dexter, at whose house the council sat, averred that he thought it would have been more to the glory of God and the interest of religion if this had been done, rather than simply to dismiss Mr. Morse from his pastorate. His reasons for so believing have been preserved to us, and I give them in full, as they throw a different light upon the matter from any that I have heretofore seen.

"His [Mr. Morse's] addicting himself to false speaking, criminal lying, as I think appeared most evident; for by a cloud of witnesses, three in particular of the council, it was evident that he has been, not only once or twice, but it has been the manner of his life, guilty of notorious breach of promise with respect to the payment of his just dues. The circumstances of the case make it evident that he would promise what he had no prospect of fulfilling, and when he had promised had no regard to endeavor to do it. Witness, Deacon Tucker; witness, Mr. Dwight; witness, Colonel Thatcher, &c. And then it appeared to me that if a lie would save Mr. Morse in his name, credit, or estate, he would not stick at telling it, and that in a *constant course*.

"Several I think he was detected in, in the presence of the council; and though he was ready either in word or writing to confess his fault of that nature, yet in no case to amend it, — witness, when the council brought in the first result, — they found Mr. Morse guilty of designed false speaking. He confesses his fault, asks forgiveness, and promises reformation. Immediately upon the council's withdrawing from the public, he follows them and declares that the church had sent a committee to him to desire him to desire the council to advise him to ask a dismissal, and the church to give him one, which, when inquired into, appeared not to be so; those that were sent declared that they went on no such errand.

"When the council met a second time at Punkepaug, I think it was made evident that Mr. Morse told an absolute falsehood to the

council, the greater part of the church, and several of the congregation, with respect to his bringing Elhanan Lyon's confession to the church in the room of his own; for to the church he declared he thought it had been his own, and knew not his mistake till such time as the church sent word and informed him. But there were a great number that declared that as he came from his own house to the meeting-house, he had the paper in his hands which he gave them, and had it *open*; and they thought he was reading in it as he came along. He came into the meeting-house, went into the deacon's seat, opened the paper, and held it before his eyes for a considerable time, and we thought he was going to read it to them himself; but immediately he hands it to them himself and broke away from them, though they entreated him to tarry. Now, how it is possible that Mr. Morse should look on and peruse a paper so long and yet not know what it was, is unaccountable to me. I would be as charitable to Mr. Morse as I have ground for; but I cannot think he spoke the truth when he said he did not know what he did.

"At the council at Dedham Elder Hewins was not there. Mr. Morse was charged with doing something that his people looked upon as irregular. He declared he did it by the advice and at the desire of Elder Hewins; but Elder Hewins solemnly declares that he never advised with him about it, — that it was done in his presence, but not at his desire.

"At the last council at Punkepaug it was made to appear that Mr. Morse had lied with respect to his having drunk to excess. For some years past there had been a rumor that Mr. Morse had been drunk at Colonel Spurr's, at Dorchester. His brethren, some of them, were dissatisfied, but could not get any proof of it, because Col. Spurr and family refused to give an account of the affair. But nine of them meeting at his house one day, upon other business, the subject was soon turned upon this old affair. Mr. Morse equivocated for some time, but finally told them it was a false accusation, and he was not drunk. Upon hearing this, Col. Spurr and wife and some of the family declare that he was.

"In the council he declared that the church by a vote, which he had upon records at home, had passed that offence by and buried it in oblivion. But it appeared by Elder Hewins and some of the brethren that there had never been a church meeting in which that matter had ever been mentioned, and so there could be no church vote, and no record of it, unless it was *forged*.

"Add to this, that the people of general esteem in the neighboring towns who have had dealing with Mr. Morse, say that they have found him *false*; some say that they would as soon trust a Punkapaug Indian as Mr. Morse; others, that he is not a man of truth. Now, I think the preachers of truth should be men of truth, and it is a scandal to religion and the ministry to uphold and countenance a man as a teacher of the truth of Christ who is no more a practicer of it himself.

"It was proved against Mr. Morse that he had been twice overcome with strong drink; and it is said, how truly I cannot say, that . . . and . . . are frequently there '*disguised*;' that Mr. Morse is often so, to the knowledge of particular persons, which, because they cannot prove in a legal manner, they do not insist upon.

"It was proved by the evidence of two persons that while they sojourned in his house Mr. Morse lived in the great neglect of family prayer. It is very evident that Mr. Morse has been very sinful and shamefully irregular in his conduct as a minister and as a Christian, in setting an ill example before his people, and in neglecting that Christian faithfulness and watch over them which he ought to have had. His people were almost universally dissatisfied with him; his officers have forsaken him, although one of the Ruling Elders stood by him as long as he durst; and the people's aversion to him so radiated that without a wonderful and almost miraculous interposition of Heaven there was no prospect of recovery. All of these considerations moved me to vote that Mr. Morse was not worthy to be continued in the sacred ministry."¹

¹ [The Editors, in pursuance of their purpose to print the text of this work as Mr. Huntoon left it, have decided to let the extract from the diary of the Rev. Mr. Dexter stand as they find it, although it is evident that Mr. Huntoon did not give full credit to the accusations against Mr. Morse which the diary states so sharply. For this reason, and in justice to Mr. Morse and to those who may cherish his memory, the Editors cannot forbear calling attention to the fact that the charges in the Dexter diary are made by one who, in the bitter controversy of which Mr. Morse was the subject, sided with the party opposed to the accused minister, and that these charges are not stated with such particulars of time, place, or persons as make the diary of much value to a student wishing to get at the rights of the unfortunate controversy. The facts are not to be lost sight of that Mr. Morse was a man much more liberal in points of doctrine and observance than most of the ministers and church officers of his time; that the controversy began with a charge, preferred by one of the deacons, of teaching lax doctrine, and that the charges of personal misconduct, afterward imported into it, were possibly afterthoughts on the part of the enemies of Mr. Morse;

The members of the First Church were not particularly pleased with that portion of the report of the reverend council which, in no uncertain terms, referred to them and "their wicked irregularity." They deemed it unfair that the corporate body should bear blame which justly belonged to individual members, and desired that the stigma should rest upon those who from the beginning had instigated these unhappy proceedings.

The pastoral relations of Mr. Morse with the society soon afterward ceased; the long controversy was drawing to a close. On the manner of its ending, the church records throw no light; but from original contemporaneous documents we learn that Mr. Morse was dismissed by the church, and that his work ceased.

Many of the freeholders were anxious that the town should also take some action in the matter; and ten of the inhabitants requested, on the 15th day of May, 1727, that the town would vote "to dismiss him from his ministerial office, as the church had from his pastoral." We know not what action the town took in the matter; but at a subsequent meeting the town agreed to pay the charges of the several sessions of the Ecclesiastical Council of five churches that had been held since May 18, 1726.

The mutual acknowledgments recommended by the coun-

that considering the free habits of the time in the use of intoxicating liquors, the charge of drunkenness was one most easily made and most difficult to disprove; that the charge of falsehood is almost always bandied back and forth in bitter personal controversies, particularly, it would seem, in church controversies; and that it is difficult to understand, if Mr. Morse were really guilty of the enormities charged upon him, why his sentence should have been merely dismissal from the pastorate, he remaining in the fold of the church; and, further, why the people of Randolph were ready to receive him, not into Christian fellowship merely, but as their pastor and spiritual guide. As to the charges, made without specifications, of dishonesty in pecuniary matters, it is to be remembered that the parties lived in a very litigious community, that Mr. Morse had many bitter enemies determined to drive him from the ministry, and that an effectual help to accomplishing this would have been to pursue him with suits upon his personal obligations, had there been such unfulfilled. But while he was threatened with criminal prosecution for his failure to attend upon divine worship, it does not appear that suits for debts were ever brought against him in the civil courts.]

cil did not take place for some time, Mr. Morse laboring under the impression that the acknowledgments were to be made to him, and the church that they were to be made to them. For the reason above mentioned Mr. Morse withdrew from the celebration of the Lord's Supper for some time after the ordination of his successor; and when a committee from the church waited on and desired him to give a reason for his conduct, the answer he gave them was that the acknowledgments had not been made. It is probable that his former church-members threatened to prosecute him; for he afterward attended service often enough to comply with the letter of the law, but would carry with him a large wad of cotton, which, upon the beginning of the exercises, he would deliberately pull out and stuff into his ears, so that not a word of the sermon should reach him. A story was circulated, for the truthfulness of which we cannot vouch, that Rev. Mr. Dunbar, the successor of Mr. Morse, once presented him with his ministerial rate-bill, requesting him to pay for his share of the preaching. Mr. Morse said that he had received no benefit from the preaching, as he had not attended church. Mr. Dunbar replied, "That makes no difference; the preaching was there, and you might have had it." A few weeks afterward Mr. Morse presented Mr. Dunbar with a bill for three pigs; but, said the reverend gentleman, "I never had any pigs of you." "That makes no difference," replied Mr. Morse; "the pigs were in the sty, if you had chosen to take them."

The desire of some members of the council that "Mr. Morse might be at liberty to preach where he would be appreciated" seems to have some foundation in reason. Mr. Morse appears to have had many friends in what is now Randolph; for he was invited, March 19, 1729, to settle with them, and a contribution was subsequently taken up for his benefit.

It is at this day almost impossible, in the absence of any contemporary biography, to give a correct estimate of the life and character of a man who did his appointed work in this place, more than one hundred and fifty years ago. From

all the sources of information to which we have access, Mr. Morse appears to have been an amiable man and a correct scholar. He was not formed by nature to contend with opposition. Possessed of much sensibility of heart and of feeble constitution, he sank under the burden that oppressed him, and becoming roused by, as he believed, ill and unjust treatment, became stubborn, unreasonable, and uncompromising. Among his flock there were discordant spirits who were not disposed to yield to authority; and at Dorchester Village, as in the place of his former settlement, he seems to have been subject to constant warfare. He had not the vigor of body or mind to take those vigorous and active measures to crush out insubordination and rebellion, which proved so effectual in the hands of his successor. Finding the situation arduous, he stepped down, accepting the judgments of others, — possibly with meekness and Christian resignation, probably not, — and from the position of guide and pastor descended to that of an insubordinate layman.

But it is on the earlier and brighter days of his ministry that we love to linger. From the church covenant which he adopted we conclude that he was not the devoted servant of a party, but a sincere believer in the great fundamental doctrines of Christianity, — repentance, faith, love, and obedience. In this instrument there is nothing of that illiberal, exclusive, sectarian phraseology which was apparent in the creeds of a later generation. He taught, if he did not practise, what he believed; and although some considered his preaching as heterodox, there is reason to believe that he was in reality only a little in advance of his time.

We have said that he was a correct scholar. He came to Dorchester New Village as a school-teacher, and having been liberally educated, was undoubtedly well qualified to teach the young men and women of the village in secular matters. In this work he was assisted by his wife, — a woman whose name deserves veneration and praise from all to whom her merits shall become known. The enthusiasm of the Eliots had filled the hearts of both with a desire to benefit the Indian.

as well as the white man; so the house of the first minister became the favorite resort of the poor Indian who desired spiritual light for himself or education for his children.

Around Mr. Morse's capacious fireplace they were pleased to meet and hear his kindly words. He instilled into their untutored minds the principle of the Golden Rule; and though it was beyond his power to prevent the natural stock from wasting away, yet he could inculcate into their hearts the principles of the faith he held. Nor were the Indians ungrateful; for in June, 1710, they gave to Mr. Morse a certain tract of land containing thirty-five acres, and put it into his "possession and occupation," for the purpose of encouraging him to preach the word of God among them, and to visit them in their sickness and pray with them. They also desired that Mrs. Morse should be repaid for keeping the Indian school among them; but by some mistake, after Mr. and Mrs. Morse had been peaceably in possession of this land for a considerable time, the Indians included this in a much larger tract of land, which they let out to Mr. Gilbert Endicott, whose son built upon the land, and was then in possession of it. The Indians themselves expressed great regret for this blunder, as it had operated greatly to the injury and damage of Mr. Morse and his wife. They desired to rectify their error and grant to the Morses another tract of land in another place. On April 13, 1726, a petition for leave to do this, signed by Thomas Ahauton, Thomas Ahauton, Jr., Hezekiah Squamaug, Simon George, and George Hunter was presented to the General Court, in which their reasons were set forth at length:—

"In the first place: In that Mr. Morse hath preached the Word of God to us for the space of seventeen or eighteen years last past on proper occasions and at suitable times when we could meet together, not being scattered abroad, at our hunting houses.

"In the second place: In that Mrs. Amity Morse did keep our Indian School for some very considerable time, till sickness came and broke up the school. She taught diverse of our children the English primer and psalter and testament, and brought them forward in the English tongue.

“In the third place: In that Mr. Morse hath helped us in our difficult circumstances [the Indians especially refer to the years 1717 and 1718, when they were visited with great sickness, being especially troubled with the measles and fever and ague].”

They asserted that they had received at several times provisions and clothing from Mr. Morse, and that when death had visited their tribe, Mr. Morse had given them boards and nails to make coffins in which to bury their dead. Not only this, but it would appear that Mr. Morse had actually paid to the Indians considerable money on account of the land which had been given him by them in 1710, and which was now in the possession of another.

This appeal to the General Court was not without effect; and the Indians were allowed to give to Mr. and Mrs. Morse a tract of unoccupied land containing one hundred and sixteen acres then lately surveyed by Mr. Woodward, of Dedham, “at the desire and the expense of the Indians.”

Mr. Morse's experience in receiving his salary was not unlike that of many of his brethren in the ministry, both before and after his time. A committee had been appointed shortly after his ordination to gather in his old debts, and in 1718 he received from the precinct £35 in addition to his former wages; and the first and last Mondays in February were set apart as special days for settling all accounts with the pastor. In spite of the yearly stipend of £60, which he received during the years 1719 to 1722 inclusive, the old arrears of 1717 and before still hung over him like a cloud, notwithstanding the precinct had often voted that they should be cleared up.

The town of Dorchester treated Mr. Morse very liberally; they voted seventy-five acres of land for the benefit of those ministers who shall be ordained beyond “the blue hills,” and a gift of seventy-five acres to the first minister who shall settle in the new village. Twice Mr. Morse received aid from the town; and when he complained of the difficulty he had in obtaining his salary according to agreement, the town of Dorchester allowed Mr. Morse, as well as their own minister, to take his salary out of the town treasury.

The proprietors allowed Mr. Morse liberty to get cedar out of their cedar swamps, and also gave him the improvement of about twelve acres of meadow.

Mr. Morse's house was situated opposite the meeting-house of those days, on the southerly side of the street. The cellar is still visible in the southwest corner of the Catholic Cemetery.

Many persons with whom I have conversed will remember the old-fashioned low wooden house in which he lived. It must have been a pleasant place in those days. Directly in the rear of the house was a well-cultivated kitchen-garden, which, sloping gradually toward the south, formed a kind of basin, and was protected on all sides from the wind. At the foot of this natural depression was the well, which was very deep, — tradition says ninety feet; so deep that in a bright day stars could be seen by one who descended into it. Toward the east was the orchard, which, planted in early days, bore, seventy years ago, an abundance of apples. It is said that after Mr. Morse's disaffection with his people he was in the habit of sitting all day Sunday in this orchard, to keep, as he said, "the Christians from stealing my apples."

That he died possessed of £1,763 5s. 6d., would seem to indicate that he was "not slothful in business," and had accumulated a handsome competence during his lifetime. The inventory of his effects shows him to have had a good library. He had a pewter tankard for daily use, and a silver one for great occasions. He ate from pewter dishes, and warmed his bed with a warming-pan. He wore a gold ring, and carried a handsome cane; and in the house were two looms on which the females of his house wove. He died Nov. 29, 1732, and his successor in the ministry made the following entry in the record-book of the old church: —

"December 1, 1732. This day was interred the Rev. Mr. Joseph Morse, a member of this church, and first pastor of this church."

He was buried in the oldest part of the old cemetery. His wife, who took excellent "care of the vessels of the Lord's Table from the first improvement of them," lies beside him.

An old-fashioned moss-covered stone, ornamented at the top with a skull rudely cut, and flanked by two smaller ones in the same grotesque style of art, bears the following quaint epitaph: —

HERE LYES BURIED THE

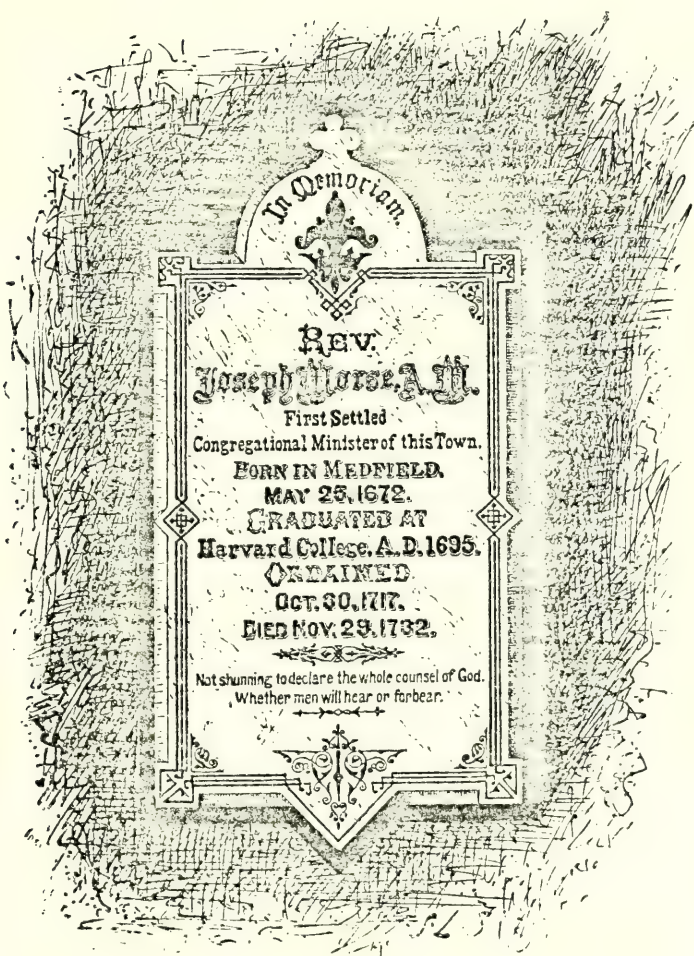
BODY OF THE REV.^D

M^R JOSEPH MORS DEC_D

Nov^r y^e 29th 1732 IN y^e 61st YEAR OF HIS AGE

Within this silent grave here now doth ly
Him that is gone unto Eternity
Who when he liv'd was by good men respected
Although by others was perhaps rejected
Yet that don't hinder his Triumphant Joy
With saints above where nought can him annoy

In the Evangelical Congregational Church in Canton a mural tablet to his memory has been placed by Elijah Adams Morse.



MORSE TABLET.

CHAPTER VII.

ROADS AND WAYS.

THE street now known as Washington Street begins at the Milton line, and runs to the Sharon line, near Cobb's tavern. This is our most ancient road,—the king's highway. Portions of it were in existence during the middle of the seventeenth century, as the way to Rhode Island. The northern part, where it passes Blue Hill, is mentioned in 1690, and in 1694 is called the "common road," as it passes Puffer's farm. In 1700 it was laid out by the selectmen of Dorchester three rods in width, and was called "the road leading to Billings'," meaning the tavern in Sharon, where it joined the road leading from Boston, through Dedham, to Seekonk. Thus it followed substantially the existing highway.¹ In 1707 it was called the "road leading to Rehoboth." In 1712 it was again laid out.

It was at a later date called the "country road," or the "main road leading to Rhode Island." In 1743 it was called the "Taunton road;" in 1785, the "great road from Boston to Taunton;" in 1799, the "main road;" in 1800, the "great road;" again in 1830, the "Taunton road;" and in 1840 it received from the town the name of Washington Street.

This road has changed its course at various points since first laid out. It entered on the Canton line at a variation from its present course, turned to the left near the great oak opposite Cherry Tavern, then crossed the present street to the right, north of the Bussey house, and hugging the western base of the hill came into a portion of what is now Green Lodge Street. South of Ridge Hill it made a *détour* to the

¹ See Appendix V.

left of Jake's Pond, and went around instead of over Pine Woods Hill, the present course being adopted in 1831. At Canton Corner it bore to the right of Packeen Plain.

In 1757 James Endicott petitioned to have the way turned near his house; and the town voted to turn the way on the northeasterly side of Mr. Endicott's, at a small hill near Mr. Thomas Shepard's land, provided Endicott should give the land, and the way could be made passable. From Endicott's the road ran substantially as follows. Crossing the brook near the present site of the Kinsley Iron and Machine Company's Works, it continued to what is now High Street, when it followed that street to the present Sharon line. This part of it was at one time called "the road to Mashapog."

Returning again to Milton, at the junction of Green Street and what is called in Milton Canton Avenue, — our Washington Street, — we find on what is now Green Street an ancient road. It was laid out by Samuel Capen and James Blake, the selectmen of Dorchester, in 1704, and is accurately described as the road about Little Blue Hill. It is thus described:

"From three chestnut trees at the beginning, over Nathaniel Clap's land, which was Lot No 1, over Thomas Tolman's land, which was lot No 2 [now the Hemenway farm], on the side of the hill above the old way, to a bound tree between Thomas Tolman and Timothy Crehores land, so along Crehores land on the side of the hill, and then along below the hill on the left, where there is a convenient way to the east of Isaac Royall's lot, part of the way; and then go upon his land over a stony hill to a white oak tree, marked, and to a little further, and to go partly on Ephraim Newtons land and partly on Isaac Royalls, only by his house, not so much upon him as upon Newton, and when it comes near to the old way, more upon Royall than Newton."

Another road laid out to the west of this is described —

"to begin at Crehores land and go to the north corner of Henry Crane's land, and so to go the south east way going down the hill, then leaving the old way up the side, and then down into a valley and continue up another hill and so along further till it comes over Ponkapoag brook."

There appears to have been a road which, going in by the house of Deacon Silas Crane, now owned by Mr. Hemenway, skirted the meadow, and passing the houses at one time occupied by Peter Lyon, Tomlin, and others, came out at the entrance of the present avenue now leading to the house of Colonel Wolcott, near where stood the house of Mrs. Topliff. It ran across Green Street at right angles, and came out on Wood's Lane. This road is still in existence, and can be driven over with difficulty.

It is probable that this road led to the Sprague farm at Readville. Whether it was a public road, I am not informed. In 1729 a driftway was laid out from the Fowl meadows to the road by Mr. Thomas Vose's, and this is probably the way marked at the Readville terminus by a lane on the upland, and a long line of willows extending into the Blue Hill meadows. There is a bridge, called in 1719 Fisher's Bridge, which was probably built by Anthony Fisher, who was a tenant on Mrs. Stoughton's farm in the seventeenth century. Nathaniel Hubbard subsequently rebuilt this bridge; but it was not thrown open to the public until 1759, when Dedham and Milton again rebuilt the bridge. It was known to persons now living, who remember it as Swan's Bridge. During the first century of our town life communication with Dedham by teams was arduous. There were but two ways to reach Dedham by public road in the early days. One was to go through East Walpole, and cross the Neponset at the bridge, built in 1652, "near the Widow White's;" that is, near the present site of Morrill's ink factory. This spot should be remembered, for it was here, in 1675, that the two companies of Captains Henchman and Prentice halted during the eclipse of the moon, when they were on the march to the Narragansett country against King Philip. The other road to Dedham crossed the Neponset at Paul's Bridge. In 1729 a driftway was laid out from Captain Vose's to the Fowl meadows.

In 1720 a bridle-path led to the river from near the residence of the late Adam Mackintosh, called the "way to Aspinwall's," at the end of which a ford existed in 1726, near

the "Long Ridge," as it was called, not far from the iron bridge on the Boston and Providence Railroad. Later a ferry was established; and travellers who desired to cross were obliged to call the boatman. In 1730 the town voted to build a bridge "over y^e long ridge;" and again in 1732 substantially the same vote was passed, in order that those persons who resided in the town, on the northwest side of the Neponset, might be accommodated; and until this bridge was completed, it was voted that the inhabitants on that side of the river should be free from ministerial charges. But the river was made the line; and no bridge was built at this, the narrowest point of the Fowl meadows between the towns of Stoughton and Dedham, until 1803, and the ferry continued to be used within the memory of persons still living. The matter of building the road, now called the Dedham road, was agitated in 1792; and in 1796 an article was inserted in the warrant "to see if the town will take any measures relative to laying out a road from this town to Dedhám, near Henry Crane's." The town voted to do so, and the "Long Ridge" opposite Eaton's Shore was deemed admirably adapted to the purpose.

Green Street ran in early days about as now, from Milton line to Coombs's. It was called in 1738 the road "from Milton to the creek near Jonathan Kenney's." From near Kenney's there seem to have diverged three roads, — one turning to the right near Coombs's, and passing over the brook by a picturesque bridge, to which I shall refer later. The other two forked near the former residence of Captain Shaller; the left-hand road passed through what is usually known as Tucker's Lane, and was the travelled road to Ponkapoag. There was also a cartway leading to Washington Street, which came out near Blackman's shop. The right-hand road led through Capt. William Shaller's farm, crossed the brook in the rear of his house by a wooden bridge, bore to the left, and crossing Pecunit Street, passed near the eastern gate of the cemetery, and went through the Catholic Cemetery. Here it appears to have been called, as it passed the house of the first minister, the Taunton Old Way. The

road then led to the old house standing near the pond on Pleasant Street, in old times called Bussey's Corner. It here branched, one portion turning to the left, over Hartwell's Dam, and known as the Dorchester Swamp road, now Pleasant Street, until it reached a point near Profile Rock, when, bearing to the right, it crossed, in 1719, the farm of Edward Bailey, later owned by Franklin Reed, and entered Pine Street, where it continued by a circuitous route to Dorchester Swamp, or modern Stoughton. From Bussey's Corner a road led to the right, by the house of David Tilden, now known as Priest Howard's, and came out nearly opposite the brick house of the Endicotts, on Washington Street. This portion of the way was called, until 1727, the Taunton Old Way. In 1764 it was discontinued, and the land conveyed by the guardian of the Ponkapoag Indians to the abutters, John Billings, John Withington, Jr., and David Tilden.

It was discontinued through Morse's homestead before 1740, yet the same year John Billings bounds the southerly portion of his farm on a path formerly called the Taunton Old Way.

Coming from Milton up Washington Street between the Little and Great Blue Hill, the first street on the left is Blue Hill Street. It was mentioned at a very early period, but it does not appear to have been laid out until Sept. 23, 1726. Its width was two rods, and it was described as "under the western side of Blue Hill until it comes to Milton Line, and meets that way in Milton that lieth on the Southerly side of y^e Great Blue Hill." At one time it was described as running "from Royall's Corner by Puffer's to Milton Line." Opposite, on the western side of Royall's Corner, a street was laid out, and was styled, in 1729, the road westerly from Capt. Isaac Royall's leading toward Silas Crane's. This is the road which came out near the old Topliff house. In 1763 it was described as leading by Silas Crane's, through Dr. John Sprague's and Isaac Royall's, by the house of said Royall to the country road. Another road led directly from Royall's Corner to the house formerly occupied by Elijah Hayward at the junction of Kitchamakin and Elm streets. It can still

be traced, a few rods southerly of Royall Street, and running parallel thereto.

In 1824 this road was surveyed, a plan was made by Joel Lewis, and it was called the "road leading from the Taunton road near John Davenport's to Gen. Nathan Crane's." It was widened to two rods, and 476 rods were taken from the abutters for this purpose. Edward Wood was residing in the Royall house between 1830 and 1840, and in the latter year this road was named by the town Wood's Lane. It was then described as running from John Davenport's to Ebenezer Crane's. In 1881 its name was changed to Royall Street.

Proceeding on Washington Street southerly, we reach, at the top of the hill, at the northerly line of the Ponkapoag Plantation, a narrow lane, which leads directly west to nearly opposite the Capt. William Shaller house, on Green Lodge Street, on which stood at least one house. Continuing through Ponkapoag Village we pass, at the foot of the hill, Green Lodge Street. This street was called Green Street from this point to the Milton line by the way of Shaller's and Eldridge's from 1840 to 1881; but as the portion leading over the bridge to Green Lodge, in Dedham, had been joined to it in 1852, making a straight line, it was decided to call the entire street after Green Lodge, a place known by that name as early as 1719. The committee of 1840 describe it as running from Stowbridge's to Milton by Michael Shaller's.

When we go down Green Street from Ponkapoag, we follow the track the Indian trod when he went from his wigwam to the Neponset River to fish; it was the Indian trail from Ponkapoag to the river. In 1727 the part nearest Ponkapoag was the "path that leadeth down to Elias Monk's house," which stood on the Shaller site.

In 1764 the dwellers in this vicinity petitioned the selectmen to lay out a road from the house of Jonathan Kenney, where Mr. Coombs now lives, to the country road near Thomas Crane's at Ponkapoag; but the town, deeming the price demanded for the land exorbitant, refused to accept or approve the way, whereupon the petitioners appealed to the

Court of General Sessions. It is probable that the appeal was successful, as the road was laid out and accepted a few years later.

In 1799 it was called, after the old Tory of Ponkapoag, Taylor's Lane, because the house he occupied was at its westerly termination: it is still standing, and known as "the old Tory house."

Proceeding on the main road, we come to the old Ponkapoag Hotel. The road that runs directly south is the Turnpike, and quite modern. Although from the engine-house to Farm Street it followed the old road leading to Bear Swamp, it was incorporated as the Stoughton Turnpike, June 23, 1806, and was laid out from John Tucker's, through Stoughton, to Easton. In June, 1840, it was laid out as a public highway, and in 1856 re-located; it runs almost in a straight line to Stoughton. The cellar of the old toll-house is still to be seen on the easterly side of this road, south of what is commonly known as Capen's mill. In 1881 this street received the name of Turnpike Street.

Returning now to the Ponkapoag Hotel, we take the right-hand road, and crossing Ponkapoag Brook, see on the left a short street leading up a steep hill; it is called Sassamon Street. Should we turn up this street, we should find that it is now only a short cut to the Turnpike; but formerly it was a portion of the road that led to the Old Colony line. This road, making a *détour* at the top of the hill to the right, divided near what is now Farm Street, the left-hand road going through to the farms, substantially following Farm Street, and then dividing opposite the house of Ellis Tucker. This left-hand road, leading in 1690 to Bear Swamp, is now known as the road to Randolph. In 1727 there was a petition presented for a road from the country road to that part of the town called York. In 1734 it was designated as the "road from Ponkapogg Brook through Mr. Fenno's farm to Philip Liscom's;" sometimes as the road from Nathaniel Sumner's (who lived near Ponkapoag Brook) to York; later it is described as "beginning at John Liscom's fence near Thomas Jordan's house, at a rock at y^e ascent of y^e hill near Ben-

jamin Jordan's old cellar, over y^e brook where y^e bridge is now made, through Mr. Fenno's farm, between Deacon Joseph Topliff and Nathaniel Sumner, to the road."

On the top of the hill near the house now occupied by Jefferson May, the road turned to the right, and passing through the land owned in 1760 by Paul Wentworth, crossed York Brook about a quarter of a mile north of where it does at present. There stood a saw-mill. The road then joined the Indian Lane at the top of the hill near the Bancroft cellar-hole. In 1772 it is laid out, "as by Aaron Blakes over York Saw Mill pond." This was a very ancient road, and continued on by York Pond to East Stoughton. It was known in 1664 as Pigwackett.

The right-hand road is now called York Street. An ancient map in the possession of Mr. Jesse Fenno, dated 1742, calls this street the "road to York;" it ran in 1840 "from Lemuel Tucker's to the Stoughton Line."

Let us now return to the junction of the Turnpike and Farm Street, and take the Turnpike, and we shall have some difficulty in determining exactly the ancient roadways. One appears to have followed substantially the route of the Turnpike for a short distance, and then to have led straight to Belcher's Corner. This ancient highway must have been the most direct way from Ponkapoag to Taunton. Mr. Jabez Talbot, who died in Stoughton in 1881, said that he could remember "when stages went over that route."

The territory traversed by this road is unoccupied except by a few houses that stand close to the highway. One can wander for hours together over these forsaken acres without finding any trace of habitation. A roadway from the house of Mr. Horace Guild crosses the land; and there is no spot in Canton more delightful to visit on a pleasant day. The road is rough, to be sure, as it is only used for the purpose of carting wood, but these wood-roads furnish cool and shady drives or walks; and diverging from them are smaller paths, where one treads on moss of the finest verdure, or sits on banks covered with ferns and flowers. Along these secluded

paths the botanist can, in their season, find rare plants, which will well repay him for a visit to the place. Hills and valleys break the monotony of the landscape, and at intervals one obtains fine views of the surrounding country. A thick growth of wood covers a large portion of the land, and the remainder consists of fields which have long since ceased to be cultivated. Here was the clay-pit, from which the farmers carted clay; and the rocks along the roadway are worn by the heavy iron straps that covered the wheels of their primitive wagons. Here, also, was an Indian burial-ground. The location is ascertainable, but there is no visible sign of mounds. A thick growth of wood covers the ground, and vigorous digging for the relics of the lost tribe in several places was useless. The whole territory is divided by loose and dilapidated stone walls, which serve to point out its ancient boundaries. The large farms have in later years been converted into wood-lots, owned by persons whose only interest in them is the value of the growing wood. But to those who love to recall the history of the early days when our little town was first settled, this deserted land has an interest far deeper than that which pertains to its commercial value. As we wander over its broad acres, or plod through its dark groves of pine, we discover cellar-holes half filled with rubbish and the remains of orchards, long since past bearing.

Who were the people that once lived here? Where are the houses, the cellars of which alone are left to testify to their former occupancy? Who gathered the apples from these broken rows of apple-trees? It is sad to know that the men who selected and purchased these farms have left no descendants living upon the land which, by a hand-to-hand fight with Nature, they redeemed. Some of their descendants may have occupied their ancestral houses for a few years. Now all are gone, the houses have been destroyed, and the land is desolate.

Again we return to Ponkapoag, and turning toward Canton Corner, cross Aunt Katy's Brook, where the road was widened in 1824, and pass the Blackman blacksmith's shop, where

one of the branches of the road through Captain Tucker's Lane came out. Farther on we pass Ridge Hill, and on our right is Pecunit Street. Halfway up the Meeting-House Hill we cross the Taunton Old Way, and are now at the beginning of Pleasant Street. This street, from Washington Street to Reservoir Pond, was not laid out until 1723; it is described as running "from the northerly end of the dam still standing on Pequit brook, then called Hartwell's dam, on the east side of the old fence that stood between the land of John Wentworth and Jabez Searle," thence to Washington Street. This road connected at what in 1760 was known as Bussey's Corner with the road to Dorchester Swamp. From this point in very early days a cart-path, marked by blazed trees, meandered alternately on both sides of this present street. It was used to bring timber and shingles from the swamps in Stoughton to the landing-place at Milton. It appears on Butcher's map, dated 1698, but may have been drawn in later. This is undoubtedly the road described by Judge Sewall in his diary, when under date of Sept. 24, 1709, he writes that he leaves "Morey's at Ponkapog and goes over the new road," and rides over fourteen miles without seeing a house. This early way, I believe, led to Stoughton through Pine Street, and was known in 1730 as the way to Nathaniel Stearns's.

In 1733 it is described as leading from the Dorchester Swamp road near Edward Bailey's barn to John Withington's mill-dam, now French and Ward's.

In 1719-20, a road was laid out from the "road leading to Billings' [Washington Street], to Stoughton," and was called the "road to Dorchester Swamp." The route of this road appears to have followed in Canton the old road, and to have run about as Pleasant Street now does to Stoughton line.

In 1745 it was laid out by the selectmen of Stoughton, then passing through a small corner of Edward Bailey's land; it is described as early as 1740 as the "road from May's Corner."¹

¹ See Appendix IX.

In 1798 it was the road leading to Withington's Corner. From its tortuous and irregular windings, and shabby, desolate houses, it acquired, a century ago, the nickname of Ragged Row. The map of 1830 calls it the "Stoughton road."

Let us now return to the old road, which crosses Ponka-poag Brook back of the house of Mr. Coombs, by a picturesque stone bridge. This road was an ancient one, but was not laid out by the selectmen until 1738, and was described as running "from y^e brook near Jonathan Kenney's to William Billings', and for the use and benefit of the proprietors of the Twelve Division Lots." In 1745 it is described as "passing through land of Jonathan Kenny, where there was a gate, then by his house, through the lands of John Holbrook, Elihu Crane, and Joseph Aspinwall, then by y^e frog pond, then upon land of Thomas Spur, Preserved Lyon, Henry Crane, until it comes to Pecunit brook, thence through Dunbar's land by Stephen Billings fence, as the way is now improved, till it comes to a big rock on the hill in William Billings land." The road at this point divided, one portion going through William Billings's land, across the Wheeler farm, through what is now George F. Sumner's estate, crossed Chapman Street, and then going through Endicott's land turned and went through Wattles's Grove straight across the railroad not far from the present bridge, and so to "y^e old forge," or in later days Everton's mill, now the Stone Factory Village.

The old portion of this road, which went from the ancient stone bridge to Henry Bailey's, was discontinued in 1798; and it would appear that Gen. Nathan Crane laid claim to the ancient road on account of labor performed on the new. The town did not convey the disused road, but allowed him to erect two gates upon it, — one in the middle of a brook, so that there may be water on each side. Bailey also erected a gate upon it, near his house. In 1799 the Packeen road is described as the new way between Capt. George Jordan's and Colonel Crane's.

The portion of this road which was divided near the hill

by Captain Billings came out at Canton Corner through Wheeler's Lane, following what is now called the Dedham road. In 1728 it was described, and two years later laid out, as the road from Capt. John Vose's by William Billings's to Richard Bailey's. In 1760 the town was asked to confirm a road by John Wentworth, Jr.'s Corner, where James T. Sumner lately resided, to Capt. John Billings's, by William Wheeler's, to or near the country road at the Milton line.

This road also forked after crossing Pecunit Street, a few rods north of the Packeen road. One branch divided near the old Spurr homestead, crossed Pecunit Brook a little farther to the northward than the Packeen road, and skirting Pecunit meadows, came out through the land now owned by the heirs of Samuel Capen, about opposite the old Town-House. The old house now standing at Canton Corner, owned by Abel Everett's heirs, once stood on this road, and the cellar-hole on the borders of the meadow can still be seen.

It is related that this house was built by John Wentworth, Jr., for his daughter Mercy, who married Lemuel Stodder, so that she should not be too near him. Her husband died June 24, 1789, aged ninety-five. After his death she bought in 1791 an acre of land of Dr. Crosman, and moved the house to where it now stands. A part of the old Wheeler house was added; and a shop of one Gill was removed from Pleasant Street and attached to the other side.

The right-hand road from the Spurr homestead crossed Pecunit Brook and joined the road leading to William Billings's from Henry Bailey's and Enos Crane's homesteads.

Two ancient roads now discontinued have given place to the present Pecunit Street. In 1799 it was known as the road by Benjamin Lewis's; in 1814 as the road from Henry Bailey's to Jabez Cobb's.

Another road in 1768, probably forming a part of what is now Pecunit Street, left the homestead of Thomas Spurr, turned toward the east through land of Elijah Spurr and Zebediah Wentworth, and came out nearly halfway up "y^e south side of Ridge Hill."

The road now known as Chapman Street, running from Robert Draper's brick mill to the Revere schoolhouse, was formerly called "y^e way to y^e old Forge." It was laid out in 1729 "from the parting of the ways westward of Mr. John Vose's, leading by Mr. Goodwin's, and so along to y^e south-west side of y^e river by y^e old forge." In 1733 the way between the land of Rev. Samuel Dunbar and Dr. Pope was turned, and was known as Dunbar's Lane. In 1773 an article was inserted in the town warrant to see if the town would open a highway from Capt. John Billings's Corner to Everendon's Bridge, two and one half rods wide. In 1812 it was probably laid out as it now is, and was called the road from "Wheatley's Factory to Stone's Corner."

The lane, now called Spring Lane, which leads to the Dunbar farm, was laid out in 1791, and was called Fisher's Lane.

The way leading from the Stone Factory Village to Washington Street under the viaduct was called in 1786 Billings's Lane, after William Billings, 2d; in 1790 "y^e road from y^e schoolhouse on Taunton road to y^e old forge." In 1824 it was surveyed and widened.

The road now known as Randolph Street, from the corner to Farm Street, may have been laid out in answer to a petition from the inhabitants in York in 1727. It appears as Fenno's road in 1754. Ten years later it runs from "Fenno's causeway to the country road near y^e old School House," and mention is then made of its following "y^e old trodden way."

To the left of Washington Street just south of the Crane schoolhouse, is a street now known as Bolivar. It took its name from the Bolivar Works, which stood on the spot now occupied by the shovel-works. These, in turn, took their name from Bolivar, President of Colombia. It was not opened to the public until 1792, when it was laid out to "Mashapog" Brook and a bridge built; thence it ran to what was called "y^e old nursery," over Crane's Dam to Beaver Brook, until it came to a lane which led from Pine Street to Eliakim Pitcher's house. In 1827 the road was

surveyed and widened from Messinger's factory to Bailey Withington's.

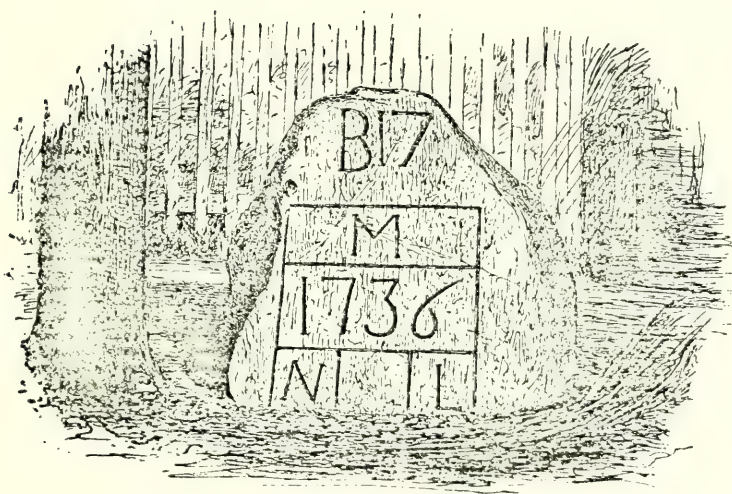
Walpole Street was in 1733 the road leading from "y^e bridge by y^e old forge," through land of Timothy Jones, Joseph Hartwell, Jonathan Jordan, to Samuel Comings; and the same year Hartwell and Jones desire liberty "to hang gates for passengers to open and shut as they pass on said way, for their recompense for damages they sustained by laying out said way." It is probable that the town did not grant this request, for the following year Timothy Jones sued the town for laying a way through his land, and recovered damages. In 1742 it was a portion of the road laid out from "y^e country road near y^e Roebuck Tavern to y^e forge of Ebenezer Jones & Co." In 1756 Joseph Hartwell was allowed to put up two gates across the road leading from Everendon's mill. In 1840 it was designated as "the road leading from the Stone Factory by Thomas Kollick's to the Sharon line." From this road, before reaching the Walpole line, there is on the map of 1831 a well-defined outline of a road over Major's Island, laid out in 1798. It is described as running from the land of William Fisher in Pigeon Swamp to Rhod's Island in said swamp, thence to Squire Sumner's upland.

In old times a bridle-way led from Washington Street across the Massapoag Brook to Frog Island. It was laid out by the selectmen in 1768, from the house of John Pierce, which stood near the former residence of Arthur C. Kollock, and passing through the low land or clay meadow near Mr. Enos's, which he had purchased from Preserved Tucker in 1731, crossed the land of Benjamin Smith, and came to the road now known as Pine Street, near the house of Ephraim Smith.

There were a number of bridges across the Neponset, principally private, for the transporting of hay. The town was asked to repair Woodward's Bridge, which crossed the Neponset in the common field meadows, "in order that our Dedham neighbors might get their hay with less inconvenience." It is needless to record the answer to such a petition. Above this bridge was Fisher's, or Little Island Bridge, while

below at the time of our incorporation were bridges bearing the names of Thayer, Holmes, Horse-shoe, and Swan. In later days Thorp's Bridge is mentioned.

In 1744 the bridges at Deacon Joseph Tucker's saw-mill at "y^e old forge" were rebuilt.



OLD MILESTONE.

CHAPTER VIII.

SCHOOLS.

IN May, 1719, it was voted by the town of Dorchester that £20 be added to the town rate for the keeping of a "Writing and reading school in the South Precinct, and the care of the school to be under the direction of the present selectmen."

In 1724 a committee was appointed by Dorchester and fully empowered to quit the town's right of purchase, and all their interest in the six thousand acres of land at Ponkapoag, to such of the inhabitants as they can agree with, one half the money to be given for the support of the school in the South Precinct. On the 16th of March Dorchester voted £25, to be paid out of the town's treasury, toward the keeping of a school in the South Precinct for the year ensuing, the place of keeping the school and the school-master to be determined upon by the selectmen.

In 1726 the dwellers in Ponkapoag had a reading and writing school; and the town of Dorchester granted them £20 to assist them in keeping it. The children numbered about forty, and for want of a schoolhouse assembled at the house of Robert Redman. In 1760 the first schoolhouse at Ponkapoag of which we have any knowledge was built. The inhabitants hired a master upon their own responsibility, trusting to the precinct to allow them their share of the school money, which was done. This building was removed in 1799 to the Milton line, and converted to other purposes. On October 12 of the same year a new house was raised. This is still standing, but is now used as a dwelling-house, next north of the present schoolhouse.

In 1726 Isaac Royall, Nathaniel Hubbard, and William Crane were appointed by the town of Stoughton, soon after its incorporation, to ascertain what part of the income of the school farms lying within its limits, belonged to the town. The following year it was voted to raise £30 for the use of the schools.

In 1728 an article was inserted in the town warrant, "To consider and act upon the place or places where the town will have the school kept;" and in 1730, where said house shall be built; but nothing was done, and the school was "removed from place to place as formerly," until 1734, March 28, it was voted to build one schoolhouse, and that a tax of £20 be laid out in erecting it. This schoolhouse was built on land owned by the town near the meeting-house. An article was subsequently inserted in the warrant to reconsider the vote, but it was unsuccessful. The building was erected under the charge of a committee consisting of Ensign Charles Wentworth, Lieut. William Billings, and Preserved Lyon, and completed in 1735. It was situated so near the meeting-house that in 1749 it was deemed expedient by the inhabitants to remove it "to prevent y^e meeting house in y^e first precinct being endangered by fire or otherwise;" and the precinct voted to remove the schoolhouse and provide land to set it on. This removal was from near the meeting-house, then standing, to what is now the Catholic Cemetery.

In 1765 this house was called "y^e old School House," and five years later was deemed unfit for service, and sold. In 1771 a new building was erected on the land near the entrance to the Catholic Cemetery, on the westerly side of Randolph road, at or near the place where the old schoolhouse stood. It was a small red building. It is on the map of 1785, then called the grammar school; and Mr. Samuel Chandler, who attended it, said it was in his day the only school in town where grammar was taught. This building lasted until 1809, when there was raised, at the junction of the streets directly in the rear of the Eliot trough, the frame of the hip-roof building, where some of us made our first attempts to mount "the hill of science." The architect of this

building was Samuel Carroll; but the work was done by Thomas Crane, the third of that name. This house in its turn, remodelled and removed a few rods farther south, answered its purpose until it was sold to James Draper and George Frederic Sumner, and moved to their factory, on the Deacon Everett homestead, Aug. 20, 1867.

In place of this schoolhouse was erected a two-story building, 30 by 14 feet, with a projection 20 by 14. The building was dedicated with appropriate ceremonies in June, 1867. This school has received from the committee the name of Eliot. On Jan. 5, 1882, the town voted to remove this building to a location near the hall of the First Congregational Parish.

In 1734 William Royall, then fresh from Harvard College, presented a petition to the General Court, in behalf of the town, that some of the province lands might be granted for the support and maintenance of the school.

On Sept. 29, 1740, it was voted that £60 be allowed for the school. The school was called a moving school, because it was kept first in one part of the town, then in another. This year the school was kept in York for the first time, and the next year at Curtis Corner, now East Stoughton. The division of the town into precincts required some change in the division of the school money; and it was decided, in 1744, that each precinct should receive such proportion as it pays to the province in taxes. The following year the town was asked to build a schoolhouse for each of the second and third precincts, but decided not to do so.

In 1747 the division of the school lands in which Dorchester and Stoughton were interested, the farm commonly called Waldo's farm, situated near Bridgewater, was apportioned, Stoughton receiving ninety acres on the southerly end of the farm, being forty-four one hundredth and fifteenths of the whole. The reservation was made that in case iron ore was discovered in any part of the whole farm, it should be applied for the use of the schools in both the towns. The committee on the part of Stoughton consisted of William Royall, Benjamin Johnson, Silas Crane, and Simeon Stearns.

The ninety acres of land which had become Stoughton's share of the Waldo farm was wild and unimproved, and frequently trespassed upon; no income had been received from it, and the town had been at some expense on account of it. A committee, consisting of Joseph Hewins, Elkanah Billings, and Theophilus Curtis, was appointed in 1761 to petition the General Court for leave to sell it for the most it would bring, the money to be for the use of the schools in Stoughton forever, and not to be converted to any other use. The petition was granted, and the proceeds of the sale were £345.

In 1755 £40 was appropriated for the use of the school, and it was decided to establish a school where grammar should be taught. This school was soon in operation at Canton Corner under the charge of William Royall, and was continued for some years, but subsequently became a "moving" grammar school.

In 1758 the town voted that £50 be appropriated for the schools, and the selectmen divided the money as follows: to the first precinct, £20 16s. 6d.; to the second, £17 4s. 8d.; to the third, £11 18s. 10d.

In 1759 the town refused to build a schoolhouse in the third precinct, but allowed the inhabitants of that precinct what they had paid toward building the schoolhouse in the first precinct, to enable them to build one themselves.

On April 24, 1761, a petition was presented to the town at May meeting to divide the school money so that the following "parts" shall receive their proportion; namely, first, all on the north side of "Poncapog" brook; second, all on the east side of Fenno's causeway to the precinct line of the third precinct; third, the part beginning at Lieut. William Billings "y^e 2d," from thence to Mr. Nathaniel Leonard's, and all on the westerly side of "Mashapog" brook to the precinct lines.

In 1761 the town was presented before the court of General Sessions for not maintaining a grammar school for two years. It was fined £40, and borrowed the money of Seth Puffer. The town was again indicted in 1784 for not keeping a school. The grammar school was kept by Elijah Dunbar. He began to teach in Canton in 1760, and taught with greater or less

regularity until the close of the century. In 1766 he began, on the 25th of November, at Ingraham's Corner, and continued until Jan. 3, 1767, boarding at Seth Pierce's. On January 5 the school was begun at York, where Mr. Dunbar taught four weeks, boarding at Samuel Tucker's. On February 4 he went to Curtis's Corner, now East Stoughton, and taught four weeks. March 9 he taught the Corner school, and continued fourteen weeks. He then went to Ponkapoag, and taught the Blue Hill Branch, beginning on July 6, six weeks. September 7 he went to Stoughton Village, and taught until Jan. 4, 1768, boarding at Mr. Capen's; then at Dry Pond three weeks, where he boarded with Mr. Aaron Gay. He seems to have boarded at one place in all the districts except when at Ponkapoag. Here the custom of "boarding round" prevailed; and the manner in which he was disposed of in the month of August has been preserved:

"August 1. Dine at Col Doty's; sup and lodge there. 3. Board at Kenney's. 4. Dine at David Lyons. 5. Dine at Mr. Crane's. 7. Lodge at Sam Davenports. 8. Dine at John Davenports. 10. Lodge at Col Doty's with Daniel Leonard. 12. Drink tea at Mr. Stone's. 15. Dine at Ben Bussey's. 24. Fine fiddling at Mr. Crane's. 25. Dine at Mr. Spares. 26. Dine at Robert Redmans. 27. Dine at Jo Billings'; lodge at Mr. Davenports. 28. Dine at Col Doty's; tea at Mr. Redmans; singing. 29. Finish school at Blue Hills. 31. Singing meeting at George Blackmans."

In 1767 the report of the committee appointed to consult and find out proper places for two schoolhouses in the first, and one in the second precinct, was not accepted by the town. But the following year the town thought better of it, and granted money to the Canton Centre Branch to erect a schoolhouse, and also voted to appropriate £20 of the school money to build a schoolhouse in the second precinct. Jonathan Capen gave the land for the building, which stood on the corner near the residence of James Atherton, in Stoughton. In 1795 the building was purchased by Samuel Osgood for £10 10s. He placed it as an addition to his house, and it so remains at this writing, being the property of Thomas Swan and others.

In 1772 the inhabitants living south of the present Sherman schoolhouse to the precinct line desired to have their money for school purposes separate. They were Joseph Esty, Eleazar May, Jr., Theodore May, Mather Withington, Bailey Withington, Abijah Upham, Samuel Morse, Eliakim Pitcher, John Clark, Reuben Hayward, Rufus Hayward, Ephraim Smith, Moses and Aaron Wentworth. In 1778 there were sixty children between the Stoughton line and the poor-farm. In 1796 the first schoolhouse was erected in what was at first the Ragged Row Branch, afterward District No. 5. The present building was erected in 1853, and has been named, in honor of its location near the early home of Roger Sherman, the Sherman School.

In 1760 the inhabitants on the southeasterly side of Fenno's Causeway, including the Farms, York, and Indian Lane, were allowed what they had paid of the sum that was raised in the precinct for the use of schools. Their schoolhouse was used until 1797. It was in this schoolhouse that John Sherman taught in 1794 and 1795. He was the son of Roger, and is said to have been a captain in the Revolutionary War. He married Nancy, daughter of Joseph and Mary (Dana) Tucker, of Milton, and died Aug. 7, 1802. She was born Sept. 22, 1762, and died Dec. 7, 1858, aged ninety-seven years. She resided for many years on the corner of Washington and Sasamon streets. She was in receipt of a pension for her husband's services in the war. Both are buried in the Canton Cemetery.

The town voted to join with Dorchester in selling the school land in Wrentham; and on July 4, 1771, the General Court empowered the town of Stoughton to sell the eight hundred acres of land which had been laid out and appropriated in 1657, the money to be applied for the benefit of free schools in Dorchester, Stoughton, and Stoughtonham. On the 5th of November, 1772, the land was sold to Dr. Timothy Stevens for the sum of £284 13s. 4d., Dorchester receiving £175 15s., and Stoughton £108 18s. 4d.; the bond for the latter sum was deposited in the hands of the town treasurer by the committee, — Benjamin Gill, Elijah Dunbar, and

Thomas Crane. In one week Stevens sold five sixths of it for more than three times the amount paid for the whole.

When White's farm was sold in 1791, and the sum of £1332 9s. 10d. was received, of which £371 8s. 7d. belonged to our town, it would appear that this money was diverted from the original educational purposes for which it was designed, as the following vote of the town shows: —

“In y^e present embarrassed situation of y^e town, it is judged expedient for y^e town to make use of y^e school money *to pay their debts*, on interest; but at the same time it is hereby declared that y^e town will by no means alienate y^e fund, but will again raise and refund y^e money, which shall be applied to y^e use of y^e schools, agreeable to y^e design of y^e donor.”

In 1790 the modern “school committee” was foreshadowed when this year the town appointed Hon. Elijah Dunbar, Peter Adams, Esq., Mr. Joseph Bemis, George Crosman, Esq., and Capt. Samuel Talbot, a committee to join with the selectmen and ministers in visiting the schools.

In 1794 a committee of sixteen was chosen to confer on some method for the more equal distribution of learning; and shortly afterward sixteen more gentlemen were added to the committee, and their report was ordered to be posted up in public places in order that the inhabitants of the town might all read and understand it. £140 was voted this year for schools; and a committee of three in each branch was chosen to consult as to the manner of building school-houses, in order that they might all be built on a similar plan. The following were the branches, or districts, which were recommended by the committee on schooling: in the First Parish, six branches; namely: —

“Blue Hill to remain as usual, *i. e.* all north-east of Ponkapoag Brook; York, to take all above the causeway by D. Tucker's, and to include Philip Whiting, Amariah Oliver, and Seth Wentworth. Upham's, to take from John Morse's to Esq. Crosman's brook, all to y^e Southard; Bailey's, to take in all West of Ponkapoag Brook, Israel Bailey, Nathaniel Shepard, and John Taunt to be y^e southerly bounds; Centre, to take all north of Pequit Brook and to Ponkapoag Brook, and then to extend to y^e bounds of y^e other branches.”

The following gentlemen were chosen a committee of the several branches: —

Centre, First Parish, Elijah Dunbar, Esq., Nathaniel Fisher, Capt. Wm. Bent; Blue Hill, Col. Nathan Crane, Redman Spurr, Capt. Abner Crane; Ingraham's, Elijah Crane, Jacob Shepard, James Endicott, Esq.; Upham's, Col. B. Gill, Lieut. Sam. Capen, Capt. Nathan Gill; Bailey's, Henry Bailey, Lieut. Edw. Downes, Capt. George Jordan; York, Deacon Benj. Tucker, Capt. John Tucker, Lieut. Elisha Hawes.

In 1797, the districts were designated as follows: —

No. 1, Centre Branch; No. 2, Blue Hill Branch; No. 3, Ingraham's Branch; No. 4, York Branch; No. 5, Ragged Row Branch; No. 6, Bailey's Branch. In 1814 the names remained the same except that Ingraham's was changed to Kinsley's. Soon after the districts were numbered.

The residents at Packeen petitioned in 1774 for a separate school; and in 1783 those composing the neighborhood again desired to be set off. They consisted of the families of the following persons: Henry Crane, Richard Bailey, Preserved Lyon, Joseph, Joseph, Jr., and John Aspinwall, Roger and Isaac Billings, Israel Bailey, William Crane, 2d, Joseph Thompson, John and Levi Taunt, Mary Spurr, and Ezekiel Fisher.

This school, known as Bailey's Branch, or No. 6, but commonly called the Packeen School, was situated in Pecunit valley, almost upon the margin of Pecunit Brook, in that part of Canton now called Packeen. The school was in operation about 1796, and continued till 1832. The children were then distributed between Canton Centre and Ponkapoag. The original building is said to have been disposed of by the prudential committee for two pairs of boots. It was built by Henry Withington in 1806; and about 1838 it was moved to the Centre, and was for many years a woodshed attached to the house of the late James Draper.

The distinguished mathematician, Warren Colburn, who was born March 1, 1793, and died at Lowell, Sept. 13, 1833, taught school in Canton in 1818. He had previously learned to weave of Captain Williams, a Norwegian, who lived here

in 1811. Colburn was taxed here in 1812. He married one of his pupils, Miss Temperance C. Horton.

In 1822 the town chose the following committee to go with the ministers and selectmen of the town to examine the several schools according to law: Thomas Tolman, Thomas French, Adam Kinsley, Charles Tucker, Ezra Dickerman, and Abel Farrington; in 1823 Thomas French, Joseph Downes, Elijah Endicott, Simeon Tucker, Samuel Chandler, and Samuel Taunt; in 1824 Thomas Tolman, Joel Lewis, Elisha Crane, Jeremiah Tucker, Samuel Chandler, and Samuel Taunt.

Two years after, May 1, 1826, it was voted that the school committee consist of a chairman, who should be chosen at large, and six others, one from each school district; and Deacon Ezra Tilden, Thomas French, Simeon Tucker, Zachariah Tucker, John Gay, and Samuel Taunt, were chosen, with Rev. Benjamin Huntoon as chairman. Six hundred dollars was raised for schools, and fifty dollars for the purchase of books. This year it was voted to discontinue grammar schools for instruction in the Latin and Greek languages.

In 1826 a law was passed obliging towns to choose a school committee; and the following year a statute allowing the districts to elect prudential committees, with power to contract with teachers, took the matter of selection out of the hands of the town committee, leaving it a veto-power rarely used.

Nov. 20, 1826, a new district was established; and in 1827 a schoolhouse was erected at a cost of six hundred dollars, in that part of the town which has been designated as the Stone Factory and No. 6. It was intended to place the schoolhouse on the lot where the chapel stands; but the Manufacturing Company offered to give the land at the junction of Neponset and Chapman streets. An addition was made to the original house on the southerly side, and in time a second story added.

The school kept at the corner of Chapman and Neponset streets is now called the Revere School, in honor of Paul Revere, who resided in this town from 1801 to 1818. The original building, though many times transformed, still remains.

In 1830 books were delivered free to the children of parents unable to pay for them. In 1835 Thomas French and Thomas Tolman, in 1836 Rev. Erastus Dickerman, and in 1837 Asaph Merriam visited the schools. Henry D. Thoreau taught school in Canton during his college vacation in 1835, but with poor success. The same year Mr. William F. Temple drafted a plan for a new division of the town into school districts.

In 1839 the whole number of scholars was, in summer, 386; in winter, 454. There were many absentees, and the committee deeply regretted the fact "that moral and religious instruction has been almost entirely neglected, seemingly by common consent." Asaph Merriam and Ezra Abbot, M. D., were school committee this year. Mr. Ezekiel Capen taught a school for the instruction of youth in Greek and Latin in the old Town-House. He was born in Sharon, January, 1818, and died at Canton, April 5, 1872. He fitted for college at Milton Academy, but never finished his course at Brown University. From 1849 to the day of his death, with the exception of three years, he was a member of the school board. Upon the occasion of his death the school committee passed resolutions expressing "feelings of gratitude for his character and worth as a citizen, an educator, and a man;" and the members of the religious denomination of which he was a zealous member have placed a mural tablet in the Baptist meeting-house, where it appears he was "for many years its wisest counsellor and most liberal benefactor."

In 1840 the committee reported the condition of the schools as "truly deplorable." The schoolhouse in Ponkapoag was "a disgrace to any civilized community," sixty or seventy children being crowded into a little, low, dirty room that could not supply good air or accommodation to half that number. The seats in the schoolhouse at Canton Centre, especially for the little ones, "could not be made more uncomfortable or more injurious to the health of those who occupy them." The committee consisted of Rev. W. H. Knapp and Levi Littlefield. Twelve hundred dollars was appropriated for the support of schools. The number of schools was seven, designated

as follows: Centre, Blue Hill, Forge, York, Chandler, Factory, and Hardware.

In 1841 the committee congratulated themselves that obstacles of which former committees had complained—inconvenient schoolhouses, a multiplicity and variety of textbooks, absence and tardiness of pupils, deficiency in the qualifications of teachers, lack of interest of parents—were less than in former years. The first printed school report appeared in 1841-42, Charles O. Kimball and Levi Littlefield, committee.

In 1842 the committee reported that Canton stood ninety-fifth in the list of 307 towns which had made liberal appropriations for the support of common schools in the State. "It is said by those who are competent to judge, that our schools were never in a better state. . . . The locality of our town, its proximity to the city, the abundant and easy modes of conveyance by means of the railroad, and various other advantages render it, in the opinion of the committee, peculiarly desirable that our means of literary and moral improvement should be multiplied to the extent of their capabilities." Charles O. Kimball and Thomas French were the superintending committee.

In 1843 Ellis Ames and James Dunbar were school committee. Mr. Ames appeared to be fastidious in regard to reading, as in his report he wrote of the reading as "bad." Mr. Ames had taught school at Ponkapoag in 1827. The money appropriated was fourteen hundred dollars.

The committee of 1843 were satisfied that the schools had been respectable. The reading, however, "was so indistinct and devoid of energy, emphasis, or animation" that the committee could not keep the thread of the story; in some schools the reading was "bad beyond description."

In 1844 the committee determined that the literary and moral qualifications of teachers should be such as the law required. They therefore organized themselves into a Board of Examination. They recommended that more money be raised by the town, the raising of money by districts having been attended with much perplexity and expense of time in

soliciting and collecting subscriptions; also the committee believed that the system worked unequally, throwing the burden upon a few individuals, and did not insure a general attendance of the children of the districts. The committee were Benjamin Huntoon, Abraham Norwood, and Leonard Everett.

In 1847 Canton stood number seventy-one in the State average of schools, and fourteen, among the twenty-one towns of Norfolk County. The committee were Benjamin Huntoon, William B. Hammond, and Timothy C. Tingley, all clergymen.

In 1854 the present schoolhouse, which accommodates the children living between the village of Canton and the Sharon line, was erected. The Hardware, as this portion of the town is sometimes called, had been a part of District No. 3, but in 1835 it was set off as a separate district by itself, and a new schoolhouse was erected, and designated as No. 7. Oct. 2, 1854, in view of the fact that Gen. Richard Gridley had lived, died, and been buried in the vicinity, the name Gridley School was placed on the front of the building.

We cannot fix the date of the erection of the first schoolhouse in what is now South Canton. It stood opposite the entrance to Walnut Street, and was 13 by 13 feet. It was in good condition in 1766, when Elijah Dunbar taught in it. It was superseded by a new one in 1796, which was situated near the corner of Washington and Neponset streets. It was commonly known as Ingraham's Branch, from the fact that it was situated near the house of Jeremiah Ingraham. In 1826, it had outgrown its usefulness, and was removed to the site of the Universalist meeting-house, converted into a tenement-house, and subsequently burned. The stone house at Ingraham's Corner, now occupied by Fuller Brothers as a store, was erected in 1827, and until purchased by the Neponset Bank Corporation, in 1836, was used as a schoolhouse. It was built of stone at the solicitation of General Crane, who agreed to pay the difference between the cost of a wooden and a stone house. The district then erected, about 1837, a one-story building on the site of Peter Crane's house, the lat-

ter having been removed to the Revere Copper Yard. This schoolhouse was raised, in 1846, from one story to two stories, and was used as a repository for the equipments of the militia after the destruction of the old Armory.

The present school building in District No. 3 was dedicated April 18, 1854. This house, when built, was declared to be a building "which in beauty of architecture, completeness of design and adaptation, is unequalled." The land on which it stands had been owned and occupied by Major-Gen. Elijah Crane; for which reason the committee named the school very appropriately the Crane School.

In 1856 the committee decided to appoint a superintendent of schools. Mr. Samuel Bradley Noyes, who had for twelve years been a teacher or committee-man, was the first superintendent; he served in that office during the years 1861-63, 1868-70. J. Mason Everett succeeded Mr. Noyes as superintendent in 1859; Ezekiel Capen succeeded Mr. Noyes in 1864. In 1866 and 1867 Daniel T. V. Huntoon was superintendent, and again in 1871; Thomas E. Grover in 1872-73; Frederic Endicott from 1874 to 1878; George I. Aldrich from 1879 to 1883; George W. Capen, 1883.

The map of Canton, published in 1855, has the boundary lines of the school districts distinctly traced.

In 1858, a committee chosen at the March meeting recommended that the town choose a school committee of one from each school district, and two at large. This plan was adopted, and the school committee has been so constituted ever since.

In 1858, a petition for a high school was presented by Nathaniel Dunbar, Virgil J. Messinger, and others, and from this time forward, the establishment of a high school was urged in all school reports until May 4, 1866, when the first examination for admission took place in the Crane schoolhouse. In 1869 it was placed in the building especially erected for it, at a cost of \$10,000, after much controversy as to its location. In 1868 the district system was abolished; and in 1870 the town took possession of the schoolhouses at an appraisal of \$27,000. In 1871 evening schools were

established, and for a few years were well patronized. In 1878 the salary of the superintendent was raised from five hundred to thirteen hundred dollars.

The following gentlemen have been principals of the High School: Henry B. Miner, 1866-69; John F. Casey, 1869-73; Frank M. Wilkins, 1874-76; Clarence H. Berry, 1876-80; Frederic L. Owen, 1881-18—.

CHAPTER IX.

BURYING-GROUNDS.

THE centre of population during the first decade of the eighteenth century was near the village of Ponkapoag; and here, on a hillside back from the road, the first settlers of Canton buried their dead.

The Proprietors' Lot.

I have no record of the existence of this place of sepulture anterior to 1708; but I know of no other spot, nor ever heard of any, where those who died between 1690 and 1716 could have been buried. Years passed; and the heads of families, whose children had been interred on the hillside, and who expected to be placed beside them, deemed it expedient to procure a legal title to their last resting-place, and the deed was procured from Thomas Shepard on the 7th of March, 1741. The consideration mentioned was £5. The parties taking the deed were John Puffer and Benjamin Blackman, and "their associates hereafter mentioned;" but no associates are mentioned. The land is described as being in Stoughton, and containing one quarter of an acre, on the west side of Shepard's farm, about six or seven rods to the southward of the public road. The deed provides that the proprietors shall have a right of way from the road to the place of burial, and recites that the land is the same that has "been improved as a burying place for more than thirty years past, and is now so used and known by that name."

In the mean time the centre of population had moved toward the south. The first meeting-house had been moved to Packeen Plain, now Canton Centre; and the Canton Cemetery, as it is now called, was first used as a place of interment in 1716. Naturally the older cemetery was disused;

and only the descendants of the original proprietors buried their dead at Ponkapoag. Although many are buried there, the stones still standing are few.¹

Headstones were not used to mark the first interments. The early graves are marked with the rough stones of the field, with no inscriptions. The headstone of one of the original proprietors, "Old Lieutenant Puffer," as he was called, is in a sad condition; it is broken so as to be almost illegible, and some kind hand has set it up against the wall. When the man to whose memory this stone was erected was ten years old, his mother and his eldest brother, James, were killed by the Indians at Mendon, and he was probably present at the massacre. He was an early settler in Canton, receiving from his father, in 1691, 120 acres of land, bounded northeasterly by what is now the Milton line, and on the northwest by the Great Blue Hill. He married, Dec. 10, 1695, Mary Holbrook, of Roxbury. In 1705 he was appointed a constable for Ponkapoag. He was born at Braintree, Oct. 10, 1665, and died Jan. 19, 1750.

The English Graveyard.

We have shown that the Proprietors' Lot was back from the country road, now Washington Street, and that the owners had a right of way to it. Let us now turn our attention to the land intervening. Among the earlier settlers of Canton were those who had been, in England, members of the Established Church.

Samuel Spare, who came over in 1728, was a member of Christ Church in Boston previous to his removal to what is now Green Lodge Street in 1738, and by will gives the interest of £13 6s. 8d. "for the use of the Church of England in this town forever." Joseph Aspinwall and Henry Crane, the great-grandfather of Margaret Fuller, lived at Packeen.

Jonathan Kenney, in 1754, held the fee-simple of the intervening land between the road and the Proprietors' Lot. He was anxious to increase the influence of the denomination

¹ See Appendix X.

with which he was connected, and he gives this land to "The Society for the Propagation of the Gospel in Foreign Parts, incorporated by royal charter, and to their successors forever." This gift he makes "in consideration of promoting the honor of Almighty God, and in the interest of the Church of England, as by law established, and for the better accommodation of the professors of that holy religion." The land is to be "for a situation for a church for the worship of God according to the laws and usages of the Church of England, as by law established, and for a cemetery or burying place for the dead."

The land was described as containing twenty-seven square rods, beginning at the road and running six rods to "a burying place belonging to certain proprietors," then running southwest four rods and a half, thence to the road. Whether there was ever any line of demarcation between these two places of burial is doubtful. The line, if one existed, has long since disappeared; hence the two graveyards became merged, and the fact that they ever had a separate ownership was forgotten. The later name has been retained, and the enclosure is known as the English Churchyard.

The question of the title to this churchyard has agitated the town on several occasions. In 1806 Capt. William Bent and others, descendants of the original proprietors, petitioned the town to fence the burying-ground at the northerly part of the town; and a committee, consisting of Benjamin Lewis, Elijah Dunbar, and Samuel Blackman, was instructed to inquire whether a clear title would be given to the town in case it should fence the yard. The town treasurer was directed to take good titles of both yards from the proprietors. Whether the treasurer received deeds from either party at the time, I am not informed, but judge that nothing was done about the matter, for in 1818 another committee reported that the town runs a risk in fencing land not its own; that the agent of "the church" could claim the land contemplated to be fenced, or prosecute the town for fencing it; but the committee learned from the aged John Spare that the ground was not church property. This was true as to the church

organization at Canton; and Mr. Spare probably was not aware that the fee-simple was in the Society for the Propagation of the Gospel.

However, the wall was tumbling down; the trees were leaning against the old moss-covered stones and cracking them; and the town voted that a sum of money should be granted to the proprietors, "they to fence the land."

In 1843 the granite posts, which had once adorned the mansion of Gardiner Green in Boston, were reset, an iron gate took the place of the old red one, and a new wall was built. In 1883 the town granted the sum of \$150 to put this burial-ground in good order; the wall was reset, and large stones were placed, one on each side of the gateway, bearing in old-fashioned lettering the following inscriptions:

OLDEST BURYING GROUND
1700.

HERE STOOD YE ENGLISH CHURCH
1754-1796.

The Gridley Graveyard.

The enclosure at the southerly part of Canton, originally the Leonard family burial-ground, known of late years as the Gridley Graveyard, from the fact that here for over eighty years the remains of Major-General Gridley reposed, was established as a matter of necessity, in a trying time. In May, 1764, the town was visited with the small-pox; and the records of its ravages, as they have come down to us, are terrible. "Awful," says the old pastor, "was the providence among the sick; two adult persons, heads of families, died, and a private fast was had in the Parish on account of the visitation." The following extracts are from the diary of Elijah Dunbar:—

"May 27. Terrible time on account of small pox.

"June —. Vilet died this night, a very terrible time.

"Leonards folks taken with the small pox.

"Mrs. Vose dies of the small pox.

"Old Joseph Fenno dies.

"Polly Billings dies of the small pox, purple sort.

"Leonards family in great distress.

"Sunday Mrs. Davenport dies of the small pox.

"14th. Fasting on account of the great sickness. Poor Mrs. Leonard died this forenoon, and Walley this afternoon, of y^e small pox.

"17th. Nurse Howard dies of small pox.

"23d. Ebenezer Talbot dies."

The following gravestones — all that are standing — tell the sad story of three of the victims of the dreadful scourge:

"Here lies y^e body of Mr. Walley Leonard, who died of the small pox, June the 14th, 1764, in the 44th year of his age."

"Here lies y^e body of Mrs. Mary Leonard (and her new born babe), the wife and child of Ensign Nathaniel Leonard, who died of the small pox, June y^e 14th, 1764, in the 39th year of her age."

"Here lies the body of Mary Billings, daughter of Mr. William and Mrs. Mary Billings, who died of the small pox, June 8, 1764, in the 18th year of her age."

Nathaniel was the son of Uriah, and was born March 7, 1717. He married Mary, daughter of Major John and Rebecca (Fenno) Shepard, Jan. 26, 1744. He purchased, in 1743, "London New," and is described as a "bloomer." He paid, in 1764, three shillings for every ton of iron ore he brought from Massapoag Pond. He resided in that part of the town known as the Hardware, and deserves remembrance for his public spirit in erecting the first milestone ever put up in the town. It stands just north of Massapoag Brook, at the point where Washington Street crosses it, a few rods from the original resting-place of Richard Gridley. It was found buried near the roadway, and was preserved by James Stratton Shepard; it bears an inscription supposed to have been cut by Leonard's own hand: —

B. 17

M

1736.

N. L.

After the death of Nathaniel Leonard, his son Jacob, in conveying the property to Richard Gridley, Edmund Quincy, and others, in 1772, reserves "one rod square for a burial

place, and here some of the grantor's relatives are buried." Here Gridley buried his son, Scarborough, who died Dec. 16, 1787, and his wife, Hannah, who died Oct. 17, 1790, and he was himself interred in this enclosure, near the graves of the Leonards and the collateral Billingses; so that in 1821, when Adam Kinsley bought the little plat, it had been increased, and "three rods were reserved for the burying place."

In 1707 the population of the precinct had extended so far to the southward that it was decided by the Dorchester Committee to locate the meeting-house on Packeen Plain, now Canton Centre, and it was deemed convenient and desirable to have a burial-place near this meeting-house. The Indians cheerfully relinquished all their interest in the land, and the spot selected was that portion of the present cemetery which lies nearly west of Central Avenue, and extends to within a few feet east of the only row of tombs in the cemetery; it is bounded on the north by Prospect Avenue and on the south by the Washington Street wall.

In the northeastern part of this division of the burial-ground are interred many of the first settlers. Their graves can easily be distinguished by moss-covered stones half sunk in mould, ornamented with death's-heads, cross-bones, and hour-glasses, standing in irregular rows at an angle with Prospect Avenue. Here stands the oldest stone in the cemetery, — that of Gilbert Endicott, who died in 1716, and who was, says Mrs. Oliver Wentworth, who died many years ago, the first person buried in this ground. Here are also interred the first three ministers; here too are buried the father of Roger Sherman, doctors, squires, colonels, deacons, and the heroes of the French and Revolutionary wars that have been famous in the annals of the town in days gone by.

There are several inscriptions in the Canton Cemetery that are peculiar and worthy of record. Some occur in other places of burial. Miss Thurston's and Mrs. Hannah Davenport's are far from original.

"Stop, my friends, as you pass by.
As you are now, so once was I.
As I am now, so you must be;
Prepare for death and follow me."

William Glover's is as follows: —

"My Loving friends, as you pass by,
On my cold grave pray cast your eye.
Your sun, like mine, may set at noon,
Your soul be called for very soon."

This is Mrs. Mary Blackman's: —

"Stop here, my friends, and drop a tear;
Think on the dust that slumbers here.
And when you read this date of me,
Think on the glass that runs for thee."

Mrs. Esther Tolman has the following epitaph: —

"Stop, pensive reader, cast an eye;
Beneath such clod your flesh must lie."

This is Mr. Nathaniel Merion's: —

"Come, my dear friends, prepare to die,
That you with me may reign on high.
That when the last loud trump shall sound,
At Christ's right hand we may be found."

Mr. William Shaller's is as follows: —

"Some hearty friend may drop a tear
Over my dry bones, and say
They oncè were strong as mine appear."

This is Miss Polly Patrick's: —

"Prais is on tombstones are vanity;
A good name is her monument."

Aaron Baker's daughter is described as —

"A lovely bud, so young and fair,
Called home by early doom,
Just come to show how sweet a flower
In Paradise could bloom."

There is a peculiarity on two stones erected to the memory of members of the Billings family which I have not noticed in any other cemetery. They begin, "In memory of y^e Ris;" then follows the name.

Mr. Jesse Wentworth's epitaph is as follows : —

“ Mourn not for me ;
 Death is a debt
 To Nature due,
 That I have paid,
 And so must you.”

This is Eliza Tucker's, who died July 29, 1834 : —

“ Like a good steward what the Lord gave her she left in the bosom of the church, — \$1,200.”

The following is the epitaph on the stone of Joseph Shelden, a native of Staffordshire, Old England, who was born June 13, 1804, and died Feb. 8, 1847 : —

“ I was a stout young man
 As you might see in ten ;
 And when I thought of this
 I took in hand my pen,
 And wrote it down in plain,
 That every one might see
 That I was cut down like
 A blossom from a tree.
 The Lord rest my soul.
 AMEN.”

In 1791 the parish voted to fence the burying-place near the meeting-house, putting a stone wall on the east side ; and as there were several families in the parish who “ do not make use of that Burying Place,” it was agreed that “ they shall have the portion of the fencing-tax remitted.”

It was also agreed that “ if George Crosman, Esq., will please to grant an addition to the Burying Place on the side next to his land, as it is said he has proposed, the Parish will build the fence the entire southerly side.” This small plat of land served the needs of the town of Canton for one hundred years from the burial of Gilbert Endicott.

When the ancient place of sepulture became so crowded that it was necessary to enlarge it, the only suitable way to do this was by purchase of a piece of land on the west, — the adjoining land on the east being occupied by the meeting-house. At the beginning of the present century, this vacant

land on the west was used as a timber-yard; and the valley which a quarter of a century ago bloomed with flowers and fragrant shrubs, seventy-five years ago was used as a saw-pit. It contains about an acre, and extends from the imaginary line before referred to, just east of the tombs, until it joins the land on which the meeting-house of the First Congregational Parish now stands. Under an article inserted in the town warrant in 1815, a committee, consisting of Deacon Benjamin Tucker, Thomas French, Jr., and Ezra Dickerman, was appointed to inquire into the expediency of enlarging the old, or laying out a new cemetery. This committee deemed it advisable to enlarge the original lot, provided as much of the adjacent land as would be necessary could be purchased at a reasonable price. They recommended that a committee be chosen to inquire the cost of the land, and report. The town appointed the same committee to attend to this matter, with the exception that Ezra Tilden took the place of Ezra Dickerman. The committee was instructed to ascertain the cost of an acre of land on the opposite side of the street; the owner asking one hundred and fifty dollars for it, and Mr. Oliver Downes asking only fifty dollars an acre for the adjoining land on the west, the latter was preferred, and the committee recommended its purchase; also, that the money necessary be raised by subscription, the town to take the deed. A committee, consisting of Gen. Elijah Crane, Gen. Nathan Crane, Simeon Tucker, Samuel Carroll, and Israel Bailey, was appointed in 1816 to carry the purpose of the town into effect. They however did nothing about the matter, and subsequently the town treasurer was authorized to pay the money and receive the deed.

The deed of the land was obtained Jan. 1, 1817, when Mr. Downes, in consideration of fifty dollars, conveyed to the inhabitants of the town of Canton one acre of land bounded easterly on the burying-ground. The same year a committee, consisting of Gen. Nathan Crane, Joseph Bemis, Esq., Thomas French, William Shepard, Elijah Endicott, Ezra Tilden, Jr., and Samuel Leonard, was appointed to assign to particular families such portions or parcels of the land

annexed to the burying-ground as should be convenient, having in mind "symmetry and order in the improvement." The committee allotted the "westmost" corner in the rear of the purchase for a place of burial of foreigners and people of color, who might die in the town. The committee proposed that such of the inhabitants as might die thereafter should be buried in the rear of the new addition, beginning at the "northeastermost" corner adjoining the old ground, there extending westerly until it reached the lot assigned for foreigners, filling in the first line all the way with the deceased, leaving a space between graves, and room at the rear for the erection of gravestones. The first line being full, a similar one was to be begun, and so on, until the new addition was filled up. Fearing this arrangement for "symmetry and order" might not meet the views of some of the citizens, the committee recommended that those persons who desired might be allowed to build tombs, — the natural basin in the centre of the lot being adapted to such purposes. It would appear, therefore, that it was intended to have a circle of tombs around this basin; fortunately, few were built. A receiving-tomb was erected in 1837, and rebuilt from designs of G. Walter Capen, in 1882. In order to make a convenient passage around the basin, one rod and a half of land was purchased on the western border of the new addition, for which the town paid at the rate of sixty dollars an acre.

The first person buried in this addition to the burying-ground was Abel Wentworth, who was born March 21, 1764, and died July 9, 1816. It was known as the Meeting-House Lot, from the fact that the two meeting-houses which preceded the present one were located upon it. It is that portion of the present cemetery lying east of Central Avenue and extending to the path on the easterly brow of the hill, a few feet west from the beginning of Main Avenue. Its south-eastern corner was, within the memory of some now living, determined by a stunted oak-tree, known as "the old oak." When this tree, about 1858, had decayed, a maple-tree was planted by Mr. Charles Mackintosh on the site of the old stump; it stands near the wall at the northeasterly boundary

of the lot now owned by Nathaniel Dunbar. From this tree the line ran directly to Prospect Hill, thence turning to the north, extended in a straight line until it was intersected by the line from the old gateway, running through Central Avenue, which divided it from the original burying-ground on the west.

An attempt was made by the town, in 1829, to obtain this Meeting-House Lot by exchange; but no satisfactory result being reached, the subject was dropped until 1840, when the question of a further addition to the cemetery was agitated. The town was desirous of knowing on what terms the old Meeting-House Lot could be obtained; and at the annual March meeting, Thomas Dunbar, Elisha White, William Tucker, John Gay, Abel Wentworth, and Joseph Leavitt were chosen a committee to inquire into the matter, and also to ascertain the expense of removing the old wall, and building in its place a wall of split granite. The committee estimated the cost of a good wall, four feet high, at nine dollars per rod, and that thirty-one rods were necessary. They recommended that the old wall be removed to the back part of the yard and capped with long flat stones "to prevent thoughtless boys from rolling stones from off the top of the wall down the hill." The old Meeting-House Lot was at this time owned by the First Congregational Parish. The committee of the town reported that by a vote of the parish passed at a meeting held on the 3d of March, 1840, the parish agreed to convey the "Old Meeting House Lot" to the town, provided the latter would accept and fence the same, and that the land be improved by them for no other purpose than a cemetery; and the parish further authorized their treasurer to give a quit-claim deed of the premises. A committee was appointed by the town, in 1841, to lay out the walks, and ornament the grounds by planting trees and shrubs. This committee consisted of Elisha White, William Tucker, and Leonard Everett. In their report they said that they had laid out a carriage-way from the entrance on Washington Street to the boundary wall on the northeast rise (Central Avenue), fifteen feet in width; and eight avenues, seven feet in width, running

parallel to the street, subdividing the ground into lots fourteen feet wide. These strips the committee again divided into lots sixteen feet six inches long, by lines drawn at right angles with the street. The wall was ordered to be completed before the Fourth of July, 1841. The ladies of the Sewing Circle held a fair, the proceeds of which were expended in ornamenting the newly acquired grounds. The first person buried in this addition was the wife of Elijah Bailey.

A decade had not elapsed when the citizens again found that the cemetery was too small. Besides, a great change had taken place in public sentiment in relation to burial-places. The age had become refined. The laying out of Mount Auburn had quickened the hearts and minds of a few men, who, encouraged by the success attending the expenditure of the small amount of money on the old Meeting-House Lot, determined to bring the matter before the citizens of the town at its annual meeting, and on the 8th of November, 1847, Hon. Thomas French, Leonard Everett, and Samuel Capen, were chosen a committee to take the matter of enlarging the burial-ground into consideration. March 6, 1848, the report of the committee was accepted; and another committee, consisting of Hon. Thomas French, Rev. Benjamin Huntoon, Capt. William Tucker, Ezra Abbot, M. D., and Silas Kinsley, was appointed, with power to purchase such additional land as they might deem expedient. This committee obtained, April 28, 1848, from the heirs of Oliver Downes, a deed of nine acres, three quarters, and twenty rods of land. The rights which the Canton Aqueduct Company had in the premises were reserved to them. This land was all that could be desired; its situation was beautiful, the conformation of its surface being varied, and presenting undulations of hill and dale, — all admirably adapted for a "garden of graves."

At the annual town meeting in May, 1848, it was voted that the same committee with the addition of two — F. W. Lincoln and Virgil J. Messinger — be a committee to grade and lay off the lots, and "that they have full discretionary powers to lay out such a part or parts of said addition as shall seem best

to their judgment, and make or cause to be made a plan of the same, and appraise the value of the same, and lodge the plan with the treasurer of the town, that the inhabitants of the town may select such lots as may please their tastes and judgment."

The following year the town voted to allow the Ladies' Sewing Circle of Rev. Mr. Huntoon's society permission to expend such sums as they should see fit in ornamenting the burial-ground, and that the care of the cemetery be in the hands of the selectmen. During the years 1850-52, \$555 was thus expended by the ladies.

The following is the report of the committee last mentioned :

To the Selectmen and other Inhabitants of Canton, in Town Meeting assembled :

GENTLEMEN, —Your committee, chosen May 8, 1848, to lay out the addition to the burying-ground, with full discretionary powers, also to lay out such a part or parts of said addition into lots as shall seem best to their judgment, and make or cause to be made a plan of the same, and also appraise the value of said lots, and lodge the said plan with the treasurer of the town, that the inhabitants of the town may select such lots as may please their taste and judgment, having attended to the duty assigned them, would offer the following report : —

The first and most difficult task assigned your committee was that of laying out the grounds so that they should best subserve their intended use as a cemetery for the dead, and satisfy the taste and meet the convenience of the living. For this purpose a committee of two, Hon. Thomas French and William Tucker, were chosen to obtain an engineer or some other competent person to perform this work ; who at a subsequent meeting of the committee reported that the Hon. Henry A. S. Dearborn, Mayor of Roxbury, the gentleman who projected and laid out the cemetery at "Mount Auburn," and also the "Forest Hills" cemetery at Roxbury, had generously offered to come and give us his services in laying out ours also, which offer was most gratefully accepted, as there is not probably a gentleman in the country better qualified for the work, by science, taste, and experience, than General Dearborn.

The preparatory work of cleaning the grounds of brush and under-wood to fit them for the survey was assigned to the Secretary of the

Board of the committee, who immediately hired hands and proceeded to the work assigned him. On the 29th of June, General Dearborn arrived, with his assistants, inspected, and commenced laying out the grounds with appropriate avenues and paths, as a general outline, to be filled out as future convenience might require, — the principal avenues being laid out sixteen feet wide, and the footpaths six feet wide. The 30th day of June being rainy, the work was suspended. On the 10th day of July, General Dearborn and the Secretary of the Board completed the work of laying out the grounds; and at the subsequent meeting of the committee, the Secretary was directed to proceed and mark out by cutting a trench on the side or sides of the avenues and paths, that they might be distinguished, and also to cut out the trees and brush that were within the avenues, together with all the birch-wood upon the grounds, and cause the same to be sold at auction for the benefit of the town, which was accordingly done. This closed the first section of the duty assigned your committee.

The next duty was that of laying out a portion of the grounds into lots for the purpose of family burying-places. This task was assigned to the Secretary of the Board, and Mr. Virgil J. Messinger, and confined to one tier of lots adjoining the old burying-ground, together with the plot which had been reserved for free interments in the old burying-grounds. This tier of lots, commencing at the southeast corner of the lot belonging to Mr. Nathaniel Dunbar, and proceeding northerly to the northeast corner of the old burying-ground, making nine lots in that range, each lot being sixteen and one half feet long from east to west, and fourteen feet wide from north to south, together with the lots of similar size in the common ground of the old addition, were appraised at \$5 per lot and a plan of them given to the treasurer of the town.

On the 5th of December, the committee accepted a plan offered by Hon. Thomas French and Rev. Benjamin Huntoon, who had previously been appointed a committee for that purpose, for laying out twenty lots, bordering on the easterly side of the old burying-ground; namely, first, a walk or footpath eight feet wide; then a range of ten lots fifteen feet wide from south to north, and twenty feet long from west to east; then another walk seven feet wide, and adjoining that another range of ten lots of similar dimensions with the above, bounded on the east by the Main Avenue, with a walk in the centre, running from west to east six feet wide, and a space of three feet between each

lot from west to east, leaving each lot separate from the other, and that each of said lots be valued at \$10 apiece, also that the owners of lots on the west side, adjoining the walk eight feet wide, give the name to said walk, and the plan of said lots was given to the treasurer of the town. This closed the second part of the commission of your committee. The whole number of lots laid out by your committee is forty; twenty of which were valued at \$5 per lot, and twenty at \$10 per lot, making the sum of \$300 (and the whole land cost less than \$350); and the whole of the land taken for these forty lots, including all the avenues, walks, and vacant spaces, is less than one half of an acre, at which rate, throwing out three acres of waste or useless land, leaves a residue to be sold by the town for \$4,200, in available lots, as they must be wanted for the burial of its dead. Of the lots laid out by your committee, sixteen have been taken or spoken for, at the sum of \$100, which is equal, lacking \$500, to the price of three acres of the land, and not occupying one fourth part of an acre; your committee report also that the Messrs. Mackintosh, having taken three adjoining lots, have the privilege of enclosing the same in one lot, — namely, Nos. 102, 103, and 104, — as a family burying-lot, without regard to the spaces between them, as laid down on the plan.

Your committee also have surveyed the strip of ground on the back or north side of the old wall, between the wall and the brow of the hill, and find that a tier of lots, twenty in number and twenty feet long from east to west, and fifteen feet wide from south to north, passing the Main Avenue, continued through to the north side of them, and a pathway between each of the lots of six feet in width, with a sidewalk of six feet north of them, might be laid and valued at \$10 per lot, which would produce the sum of \$200, and also that of the western side of said strips, eleven lots, of sixteen feet by fourteen, might be laid out, and reserved for free burying-ground, or valued at \$5 per lot, making the additional sum of \$55, amounting to \$255, equal to the cost of seven acres of the ground. But your committee recommend that an avenue sixteen feet wide be made in the ground where the twenty lots might be laid out.

All of which is respectfully submitted. Per order of the committee.

BENJAMIN HUNTOON.

CANTON, April 2, 1849.

The beauty of our cemetery has become renowned throughout the State, and visitors who have travelled far and wide

have expressed the opinion that it is the most beautiful rural cemetery in the country. The superintendents of city cemeteries have visited it, praised its natural advantages, and admired the wide view from Prospect Hill. To our own citizens, the cemetery has become a matter of pride. Many expensive and beautiful monuments have been erected within its precincts; the greensward has been carefully attended to; and the whole ground presents an attractive and beautiful appearance.

At the April meeting in 1870 the town voted that ten acres of land be purchased for the use of the cemetery, at an expense not exceeding \$1,000; and a committee, consisting of Hon. Charles Endicott, Oliver S. Chapman, and Virgil J. Messinger, was appointed to carry the vote into effect. The sum of \$500 was also appropriated, to be expended on the cemetery, for that year. A committee, consisting of Virgil J. Messinger, Oliver S. Chapman, and J. M. Everett, was appointed to have charge of the cemetery. After the death of Mr. Chapman, Hon. Charles H. French was appointed to fill the vacancy. The original committee named the principal avenues in the older parts of the cemetery. Fourteen tablets were also erected, properly inscribed, to the memory of those soldiers who were killed or died in service during the Rebellion, whose graves had not been previously designated. The committee purchased of Mr. William Horton about ten acres of land adjoining the addition of 1848, on the east side, the ground being admirably adapted for the purpose for which it is intended.

After various consultations with Mr. H. A. May, of Boston, and after a careful topographical survey by Mr. Frederic Endicott, a plan was ordered to be prepared by the committee. On the 3d of April, 1876, the town voted to give a lot in the cemetery for the purpose of erecting a monument to Gen. Richard Gridley. A fine elevation was selected by the Gridley committee, and the bones of the old hero were in due time deposited near it. He was the first person buried in the fourth addition to the cemetery. A lot has also been

given by the town for the burial of the soldiers who fell in the War of the Rebellion.

This chapter would be incomplete without further mention of Oliver S. Chapman, who, except Benjamin Hutton, did more to beautify and adorn this sacred place than any other. To him the town's cemetery owes much of its beauty. Here month after month he labored, directing the expenditure of the town's money, and when that was insufficient, freely drew from his own purse the necessary funds. But the last year was indeed the crown and glory of his well-spent life; and the remembrance of it will be long treasured by those who have the welfare of the town at heart. During the thirty years of his residence among us he was ever active in all measures pertaining to the improvement and embellishment of the town. He was more than a good citizen; he was an active and energetic public man, always ready to give more than his share of time and money to benefit his townspeople. He was ready to serve on any committee where the public welfare was concerned. If a schoolhouse was to be built, there was no one so well qualified to superintend its erection as Mr. Chapman. Day by day he was at his post, directing, guiding, and taking a part himself if the work flagged. During the dark days of the war he sustained the government, and by his influence induced others to do so who were disposed to be lukewarm. He was to be seen at all public meetings; and though he seldom spoke, he was ever ready to contribute his time and his money to encourage those less hopeful than himself. No one watched the course of events during those gloomy years with more interest than he, and no one was more gratified at the final result.

While the Boston and Providence Railroad was in process of construction, Mr. Chapman paid his first visit to Canton, where he was engaged upon a piece of work near the viaduct, and occupied, with his employees, the very house of which he died possessed. It was about this time that his friend and cousin, William Smith Otis, married, June 22, 1835, Elizabeth, the daughter of Deacon Leonard Everett, of this town,



Mr. Chapman being present at the ceremony; but the happiness of their wedded life was of short duration, for on the 13th of November, 1839, at the early age of twenty-six years, Mr. Otis died at Westfield, having invented and perfected one of the marvellous mechanical inventions of the age, — the Otis steam excavator.

On the 23d of March, 1845, Mr. Chapman was married to the widow of William S. Otis. In 1863-64 he was sent as Representative to the State Legislature from the Eleventh Norfolk District. In 1856 Mr. Chapman was chosen one of the directors of the Neponset National Bank. He was born at Belchertown, Aug. 18, 1811, and died at Boston, of apoplexy, Feb. 8, 1877.



GILBERT ENDICOTT'S TOMBSTONE.

CHAPTER X.

EARLY MILLS. — INCORPORATION OF STOUGHTON.

FORGE POND lies in a northeasterly direction from the village of South Canton. It receives its supply of water from Massapoag Brook, the confluence of Beaver and Steep brooks on the south, and Pequit Brook on the north. The outlet to this pond is near the main street of the village, not far from the Massapoag House. The early settlers called it Saw-Mill River; on the modern maps it bears the name of the "East Branch of the Neponset River." It is not a long stream; less than two miles from its starting-point it joins the West Branch of the Neponset River in the Fowl meadows. The water furnishes the motive-power for the Kinsley Iron and Machine Company, the Revere Copper Company, and the Neponset Cotton Factory.

Washington Street crosses the stream near the works of the Kinsley Iron and Machine Company. This spot is identical with the northeasterly corner of a lot which was known on the map of the Dorchester proprietors as Lot No. 11. It consisted of forty-five acres, and was laid out and assigned to one Thomas Holman, who appears to have been born in Dorchester, Aug. 6, 1641. He was by occupation a shoemaker. The exact time at which he began the erection of a dam and saw-mill on the southerly side of the stream is not known. It was standing in 1700, and was the first saw-mill built in Canton. On the 12th of May, 1703, in consideration of £30, Holman sold his mill to Joseph Tucker, Jr., of Milton, who, it would appear, was already the possessor of Lot No. 12, and also had a lease of land in the Ponkapoag Plantation on the north of the

stream, taking in the land now extending from the Massapoag House to the residence of the late William Shattuck. The deed of the mill conveys the mill-house standing near the mill, also "all the saws, iron work, running and going gear, utensils, head weirs and mill ponds, earth and soil thereof, and all streams, waters, water courses, fishings, fishing places, ways, paths, passages, easements, profits, commodities, advantages, emoluments, and appurtenances to the said mill and premises belonging." After the death of Deacon Tucker his widow married, Dec. 16, 1746, Richard Stickney; and in 1750 it was known as Richard Stickney's mill.

In 1760 there was conveyed to John Withington, Jr., by the son and grandchildren of Deacon Gamaliel Tucker and Abigail (Howard) Lyon — John and Samuel Howard — all the right in an old saw-mill and the stream and landing-place which formerly belonged to Joseph Tucker. On the map of 1785 it is put down as owned by Withington. It was subsequently, in 1788, purchased by Leonard and Kinsley. In 1794 it is designated as Leonard and Kinsley's forge, corn and saw mill.

There lived in Dorchester in 1716 two gentlemen by the names of Samuel and Elijah Danforth. They were the sons of the Rev. John Danforth, who for many years was the pastor there. They had a sister, Hannah, who married the Rev. Samuel Dunbar, the second minister of this town. Her gravestone is in the old Canton Cemetery, and bears this inscription: —

"Here lyes buried y^e body of Mrs. Hannah Dunbar, wife of the Rev. Samuel Dunbar, who departed this life Sept. 1st, 1746, in y^e 48th year of her age."

Elijah Danforth was born Nov. 30, 1683, and died Oct. 8, 1736. In 1727 we find him a resident of Dorchester and one of the assessors. He seems to have devoted himself to the study of medicine, and quaint old Blake says, "He was a good and safe physician, and had been one of the Justices of the County of Suffolk for many years together."

His brother Samuel was born in 1696, and graduated at

Harvard College in 1715. He is denominated as "Sir" in one of the ancient documents which I shall quote, because he had not then received his degree of Master of Arts. It was in the early period of their lives that their interests for a time drew the brothers to Canton; and to their enterprise and perseverance were the early settlers indebted for the first, and for many years the only mill for grinding their corn.

On March 11, 1717, the following petition, signed by the most prominent citizens, was presented to the Dorchester selectmen with the request that it be acted on in town meeting: —

"The subscribers being informed that it is no small discouragement to such as would settle upon the Twelve Divisions in Dorchester New Grant that there is no corn mill there; when they hear such as are already settled there are forced to go so far for grinding that it commonly costs them one whole day to get one grist, and sometimes two days; being also informed that there is a good conveniency for such a needful mill on a certain stream, running from below Mr. Tucker's saw mill bridge down to the meadows between the line of said Twelve Divisions and the Indian land in said New Grant; and being informed that Elijah Danforth, Esq., and his brother, Sir Danforth, are willing to build a corn mill and a house and barn for a miller there, the cost whereof will be great, if the town will give leave and encouragement, — therefore, to show our good-will to works of such public benefit, we, for our part, declare our full consent and approbation, and it is our desire and request to the town that the freeholders and inhabitants of the town will please to grant the said Danforths, the undertakers for the said corn mill there, the said stream as above mentioned and described, to their sole use and benefit, they causing a corn mill to be erected there, together with leave and liberty to purchase some adjoining Indian land to set a house on, and to make a small tenement with accommodations to be let only to an HONEST miller. And we pray the Selectmen to insert accordingly in the warrant for the next meeting."

The following is the petition of the Danforth brothers:

Feb. 1, 1716.

We also humbly petition the Town of Dorchester for the stream and privileges mentioned on the other side of this paper, hereby

firmly obliging ourselves and engaging to the town to perform and fulfil the conditions, there also mentioned, of setting up a good, substantial corn mill there.

The petition was at once granted by the town; and the land and river at Pacomit, as the place was called in the record, was laid out and confirmed to the Danforths. The place selected for this first grist-mill was at the extreme southern boundary of the Ponkapoag Plantation, and was the site afterward used for the government powder-mill, now occupied by the Revere Copper Company.

On the 11th of April, 1717, William Ahauton, Indian preacher, in connection with Squamaug, Momentaug, Quok, Mary Pomham, and others, in behalf of all the Indians in the township of Dorchester, and in consideration of £40, paid by Elijah Danforth and his brother Samuel, and in consideration of "leave given us by the Governor, the Lieutenant-Governor, and the Honorable Commissioners of the Indians, do give and sell all our interest in the river running from Mr. Joseph Tucker's saw-mill downward to the meadows, and the soil and stones which the said water runs upon." The land was then directly opposite the land of Mr. Samuel Jones in the "Twelve Divisions," and contained about forty acres. The town of Dorchester ordered a road to be laid out in 1717 on the south side of Massapoag Brook, running from what is now Washington Street to the Revere Company's dam, at a distance of four rods from the river, and authorized the Danforths to join their mill-dams over the river to any part of the highway. It is not probable that this mill was a financial success, for in ten years we find the Danforths gone, and the property, with the dwelling-house and grist-mill, in the hands of Ebenezer Maudsley (Mosely), who conveyed it to Philip Goodwin.

For a hundred years after its settlement in 1620 Massachusetts was the chief seat of the iron manufacture on this continent. The places where the iron was melted were called bloomeries, and their owners or workmen bloomers. The bog, or swamp, ores were the only kinds obtainable. The

vicinity of Canton was abundantly supplied with this ore, and so valuable was it considered that when land was sold, in some instances rights to dig iron ore were reserved; or in case iron ore should be subsequently discovered, then the sale was to be invalid.

The Neponset Cotton Factory—a large stone building, erected in 1824—is easily seen from the viaduct of the Boston and Providence Railroad in Canton. It occupies the last water privilege on the easterly branch of the Neponset River. In 1717 the privilege now occupied by this corporation was selected by a company of gentlemen as a suitable place whereon to erect a mill for the smelting of iron ore. It consisted of Edmund Quincy, of Braintree, John White, of Boston, Standfast Foster, Samuel Paul, Thomas Tileston, Ebenezer Maudsley (Mosely), Ebenezer Jones, Timothy Jones, and Robert Royall. From the ninth lot in the “Twelve Divisions,” originally laid out by the town of Dorchester, they purchased two acres of land; and here, in connection with Timothy Jones, the owner of the property, they built a dam and erected buildings suitable for smelting iron ore. These works were the first in Dorchester and were continued for some time; but the cost of procuring iron in this manner was so great that the business was discontinued, the buildings unused, and finally demolished.

The policy of the mother country had always been opposed to the manufacture of iron in the colonies; and the law passed in 1750 prohibiting the erection or continuance of any mill for slitting or rolling iron, or any furnace for making steel, under a penalty of £200, was one of the grievances which resulted, a few years later, in the Revolution.

Kent, Suffolk, Dorset, and Warwickshire in England each has a river Stour. Like other ancient Saxon names, the original meaning of Stour has faded away; and its etymology is by no means easily ascertainable. The suffix *ton* originally meant an enclosure, a homestead, or a farm; and in Scotland at the present day, a solitary homestead, as well as a hamlet, goes by the name of a toun. If the *ton*, or enclosure, was situated on a hill, it was called Hilton; if it was noted for its

production of apples, Appleton; if it was a good place for a hunt, Hunton; if it was situated by the water, Waterton; if on the river Linn, Lynton; if on the river Stour, Stourton. We may therefore by the termination *ton* distinguish the Saxon origin of a name or place. These places gave surnames to families; and the English family of Stoughton, with a slight orthographical change, derived their name from the town on the Stour.

The town of Stoughton was incorporated by an Act of the General Court, passed on the 22d of December, 1726, one hundred and six years after the landing on Plymouth Rock. It was named in honor of Lieut.-Gov. William Stoughton, son of Col. Israel Stoughton, who in his lifetime owned many acres of land in Dorchester, and who during the Pequot War was commander-in-chief of the colonial forces, and subsequently in England was a lieutenant-colonel in the parliamentary army.

William was born at Dorchester in 1631. After graduating at Harvard, he went to England and became a Fellow of New College, Oxford, and received the degree of Master of Arts. He pursued the study of divinity, and preached with great acceptance, both in England, and on his return in his native land. Not desiring a settlement in the ministry, he interested himself in public affairs. In 1676 he went to England a second time, in obedience to a requisition from King Charles, as an agent for the colonies, to give answer to the various complaints which had been brought against them. On May 12, 1686, he was appointed governor, but refused to serve. Soon afterward he was appointed deputy president of the colony; and in the July following he was placed at the head of the courts of the colony, which office he held until he became a member of the council of Sir Edmund Andros. In 1692, on the arrival of the charter of William and Mary, he was appointed lieutenant-governor, which office he held until his death, and by virtue of which he assumed the duties of governor upon the departure of Sir William Phipps for England in 1694. He received his appointment as Chief-Justice of the Superior Court, Dec. 22, 1692, and was appointed Chief-Justice of a special Court of Oyer and Ter-

miner, constituted to conduct the trial of persons charged with witchcraft. He died unconvinced of the erroneous decisions he made at that time. Aside from this he was, says an old account, "a person of eminent qualifications, honorable extract, liberal education, and singular piety." He was liberal with voice and pen in the cause of education. His gift of land to Dorchester for school purposes, the town farm in Milton, and Stoughton Hall at Harvard College remain as memorials of his liberality. He died at Dorchester on the 7th of July, 1701.

Whom have we lost?

STOUGHTON !

Alas !

I have said sufficient. Tears press.

I keep silent.

The Act incorporating the South Precinct of Dorchester, with the exception of that portion which had been previously set off to Wrentham, as a new town, was signed by the Lieutenant-Governor, William Dummer, the office of governor being vacant, and became a law on the 22d day of December, 1726.

"At a Great and General Court or Assembly for his Majesties Province of the Massachusetts-Bay in New-England, begun and held at Boston on Wednesday, the 25th day of May, A. D. 1726, and continued by several Prorogations unto Wednesday, the 23d day of November following, and then met.

"An Act for Dividing the Town of Dorchester, and Erecting a New Town there by the name of Stoughton.

"WHEREAS the Town of Dorchester, within the County of Suffolk, is of great Extent in Length, and lies Commodious for Two Townships, and the South Precinct with the Land beyond it within the Bounds of Dorchester are competently filled with Inhabitants, who have made their Application to the said Town, and also Addressed this Court that the said Lands may be made a distinct and separate Township :

"Be it therefore Enacted by the Lieutenant Governour, Council, and Representatives in General Court Assembled, and by the Author-

ity of the same, That all that Part of Dorchester lying to the Southward of the Dividing Line betwixt the North and South Precinct, together with the Lands beyond the said South Precinct in Dorchester, be and hereby are set off and constituted a separate Township, by the name of Stoughton; And that the Inhabitants of the said Lands as before described, excepting those Families already set off and added to the Town of Wrentham, be and hereby are Vested with the Powers, Privileges, and Immunities that the Inhabitants of other Towns within this Province by Law are or ought to be Vested with: And that the Inhabitants of the said Town of Stoughton shall have their proportional Part of the Income of the School Lands lying within the same; *viz.* In Proportion to their Part of the Province Tax for this present Year.

“ Provided, That the Inhabitants of the said Town of Stoughton do, within the space of Twelve Months from the Publication of this Act, procure and settle a Learned, orthodox Minister of good Conversation, and make Provision for his comfortable and honourable Support, and likewise provide a School-Master to Instruct their Youth in Writing and Reading; And that the said Inhabitants pay their respective Proportions of all Province Taxes and Town Taxes, that are already Levied or Assessed upon the Inhabitants of Dorchester, for Charges hereto arisen within the said Town.

“ And further, It is to be Understood That the Proprietors of any Common and Undivided Lands in the said Townships of Dorchester and Stoughton, are to Hold and Enjoy their respective Rights and Properties in such Lands, as if the said Township had not been made, Any Law, Usage, or Custom to the contrary notwithstanding.”

The day after the Act incorporating the town of Stoughton was signed, Nathaniel Hubbard, commonly called Squire Hubbard, was directed to call together the inhabitants of the new town; and in conformity thereunto, on the 26th of December he issued his warrant, directed to Samuel Hartwell, one of the constables of the town of Dorchester, whose residence was in the newly incorporated town, requiring him to warn the voters to assemble at the meeting-house to choose suitable officers for the new town. The original warrant, signed in a bold and elegant hand, is before me as I write; and on the back of the instrument is Samuel Hartwell's return, with his autograph.

SUFFOLK, SS.

{ L. S. }

To Samuel Hartwell, of Stoughton, in the County of Suffolk, yeoman, one of the Constables in the South part of Dorchester, now made Stoughton, GREETING :

In pursuance of an order of the Great and General Court empowering and directing me, the subscriber, to summon the inhabitants of said town of Stoughton to meet and assemble for the choosing of town officers to stand until the next annual election, according to law, these are in His Majesties name to require you immediately to summons and give notice to the inhabitants of Stoughton aforesaid, qualified for voters, to assemble at the public meeting house in said town, on Monday, the second day of January next, at eleven of the clock of the forenoon, then and there to choose town officers according to the aforesaid order of Court.

Hereof fail not, and make return hereof, and of your doings herein unto myself, at or before the said second day of January. Dated at Stoughton aforesaid, the twenty-sixth day of December, in the thirteenth year of His Majesties reign, ANNOQUE DOMINI 1726.

NATHANIEL HUBBARD.

SUFFOLK, SS.

STOUGHTON, Dec. 31, 1726.

By virtue of this warrant I have warned the inhabitants of the town of Stoughton to meet according to time and place within mentioned.

SAMUEL HARTWELL.

At the beginning of the new year, on the 2d day of January, 1727, in obedience to this call, the legal voters assembled at the meeting-house, and organized their first town meeting. The following officers were chosen : —

Nathaniel Hubbard, Esq., was elected moderator. Joseph Tucker was elected town clerk. Nathaniel Hubbard, Esq., Joseph Hewins, Joseph Tucker, William Crane, and George Talbot, selectmen and assessors. Philip Liscom, constable for the north part of the town. John Hixson, constable for the south part of the town. Surveyors of highways, John Shepard, John Withington, Ephraim Payson, Samuel Bullard. Tithing-men, Isaac Stearns, Benjamin Esty. Fence-viewers, John Fenno, Benjamin Esty. Town treasurer, Joseph Tucker. Sealer of leather, William Crane. Hog-

reeves, Obadiah Hawes and John Kenney. Field-drivers, Bezaleel Billings and Ebenezer Healy.

As soon as the officers were chosen, it was the custom for the town clerk to issue an order to one of the constables of the town, requiring him to summon the persons elected to the various offices to appear before one of his Majesty's justices of the peace for the county of Suffolk, within six days, to be sworn to the faithful discharge of the duties of their respective offices.

The first duty of the selectmen, who were also assessors, was to make a tax list. This of course was done in 1727, and was the first tax assessed in Stoughton.¹ The list was divided into two parts, — one embracing the taxable inhabitants living in the north part of the town, or that part now the town of Canton, and the other taking in those residing in the south part of the town, now Sharon.

¹ See Appendix XXIII.

CHAPTER XI.

SECOND MINISTER.

DURING the latter half of the seventeenth century, a Scotchman by the name of John Dunbar, having met with misfortunes in business, resolved to leave the land of his ancestors and the place of his birth, and seek another country, where he hoped to re-establish his shattered fortunes, and better his worldly condition.

He sailed for one of the West India Islands, but soon after his arrival, becoming disgusted by the impiety, and shocked by the immorality, of the natives, resolved to embark for New England. On arriving here, he found among the denizens of the town of Boston that reverence for God and respect for the ordinances of Christianity which he had sought in vain in sunnier climes. The customs and habits of the people reminded him of "bonnie Scotland," and he was charmed with the honest and upright life of the people with whom he came in contact; but there was another influence, far more potent, that held him to these shores. He became enamoured of a young lady soon after his arrival, Miss Margaret Holmes by name, who resided in Dedham. The intimacy continued, and soon ripened into marriage. On the 2d of October, 1704, in the town of Boston, a child was born to them; he was christened by the good old Scripture name of Samuel. But the little boy was destined to grow up without the care and protection of his father, who, dying when the boy was four years of age, left to the mother the sole charge of the child. Thus, early in life, Samuel Dunbar became dependent solely upon the industry and exertions of his mother. He soon, however, attracted the attention of the Rev. Cotton Mather, one of the most learned and distinguished ministers, and the

most voluminous author of his time. Mather was then pastor of the North Church in Boston; and fortunate indeed was young Dunbar to obtain the patronage of so scholarly a man. True, he imbibed many of the austerities and popular fanaticisms of the day, along with the store of knowledge which was imparted to him by the eminent divine. To one familiar with the history of the witchcraft delusion and the prominent part which Mather played in it, it is unnecessary to say that, educated under a man holding to the strict doctrines of a severe faith, it is no wonder that the pupil, in after life, should have been somewhat distinguished for arbitrary and dogmatic inclinations. We must remember that the early ministers who were potential in influencing the minds of younger ones had the sternness and devotion, but not the gentleness and forbearance, of the Christian of to-day. Could gentleness, grace, forbearance, and forgiveness have been added to their undeviating regard for principle, they would have manifested the highest type of Christianity.

Mr. Dunbar entered the Boston Latin School at an early age, and afterward Harvard College, and graduated in 1723. Immediately afterward he accepted the position of usher in the Latin School, at the same time prosecuting the study of divinity. In due course of time he completed his studies, and received a call to settle over the church of Christ in Stoughton.

The following members of the church extended the call to Mr. Dunbar: —

Nathaniel Airs, Edward Bailey, Benjamin Blackman, William Crane, Samuel Chandler, John Dickerman, Joseph Esty, Benjamin Esty, Nathaniel Etheridge, Benjamin Gill, Samuel Hartwell, Joseph Hewins, Elhanan Lyon, Peter Lyon, Joseph Morse, Joshua Pomeroy, Robert Pelton, Isaac Stearns, Thomas Spurr, Richard Smith, David Stone, Joseph Tucker, Joseph Topliff, Thomas Tolman, George Talbot, David Tilden, John Wentworth, John Withington, William Wheeler.

The decision of the church was ratified and concurred in by the town at a meeting held on the 3d of August, 1727;

and the town voted to give Mr. Dunbar £100 in salary annually, and £200 in gratuity, if Mr. Dunbar would consent to become the minister. The town also chose as a committee to agree upon terms with Mr. Dunbar, Isaac Stearns, Samuel Bullard, Joseph Tucker, John Vose, Peter Lyon, Jr., and John Wentworth.

The following is the letter of acceptance written by Mr. Dunbar, recorded upon the town's books, the original of which is still extant. The letter bears date, Sept. 23, 1727 :

GENTLEMEN, — Whereas it has pleased the Holy God, in whose hands are the hearts of all men, so to incline your hearts and affections to me and my preaching as that, in a meeting called in order to choose a pastor to watch for your souls, there was a very great and delightful unanimity in electing myself, — the youngest, the meanest, and most unworthy of all, — I would, in the first place, give all the glory to God (Not unto me, oh Lord ! but to thy name be the glory) ; and then would render thanks, and all suitable gratitude to you, who have elected me. It being a case of such great weight and concern, I, unwilling to trust to my own judgment or inclination, have, after earnest prayer to God for directions, applied myself to several, both ministers and others, for their advice, as knowing that in a multitude of counsel there is safety. The advice that has been given me is to accept of your call, provided you will come unto these conditions : In general, that you will afford me a comfortable maintenance, that I may live as a minister of Christ ought to live. In particular, that besides the £200 which you give me as a settlement, you procure some parsonage lands fit for the production of hay and corn. That besides the £100 you have offered me as a yearly salary, you will promise to find me my firewood from year to year, and bring it to my house. That if God should increase me in a family, and this should prove too little and narrow, you will make such additions as shall support me comfortably, so that I may not be taken off from my studys and my ministerial labors, through necessary distressing cares. That you will promise to afford me this maintenance if I should be carried off from my work by the Providence of God, either through sickness, or, if God should spare and prolong my life, through the infirmities of old age. If you will comply with these terms — which to me seem reasonable — and will oblige yourselves to fulfil them, I now declare to you, in the presence of the Great and Glorious God, who keepeth covenant, and his Holy angels, who are doubly concerned spectators

in such weighty transactions, that I here accept of your call, and am willing to settle among you as your minister; and promise, by the Divine help, to carry towards you as becomes a minister of Christ, and as my duty is pointed and explained to me in the Sacred Writings. I promise to take pains in my study; to prepare my sermons, that you may have the beaten oil of sanctuary; carefully and faithfully to watch for your souls; to give the best advice to you I can; to administer comfort to the disconsolate, and reproof to the prophane; to administer the seals of the Covenant, the sacraments to you, and the censures of the Church even, if there should be occasion, which I pray God there may not be. Further, I promise to continue your minister till Death, unless some unforeseen Providence should fall out, which will make my duty to leave you.

SAM'L DUNBAR.

At the town meeting held on Oct. 9, 1727, the above letter was read, and the town voted to "come in to" Mr. Dunbar's proposals. The expenses of the council of the five churches were also ordered to be defrayed by the town. On the 15th of November following, Mr. Dunbar was ordained. The services were attended by a large concourse of people. The order of exercises consisted of an introductory prayer by the Rev. Samuel Dexter, of Dedham; the Rev. Peter Thacher, of Milton, gave the charge; and Rev. Joshua Gee, pastor of the Second Church in Boston, presented the right hand of fellowship.

Mr. Dunbar preached his own ordination sermon, as had been the custom since the days of John Cotton. His text was taken from the First of Timothy, third chapter, first verse: "This is a true saying, If a man desire the office of a bishop, he desireth a good work." Mr. Dunbar's first year was passed with much satisfaction to himself and to his people; and at the end of the year he says: "I would bless God, who has carried me through one year so comfortably, and has given me such success in my labors and ministry." During the year fourteen persons owned the covenant, sixty-nine were baptized, eleven were married, and nineteen funerals were attended; and it was not necessary to excommunicate any member of the church, nor did any fall under its censure.

The second year one person owned the covenant, thirty were added to the church, and thirty-four were baptized.

In 1731 the till of the church suffered from some undiscovered cause. At one time, thirty shillings were taken from the deacon who had charge of the money, and at another time, forty-five shillings. The church therefore called a meeting to raise money to replenish the exchequer, in order to purchase the elements for the holy sacrament. The church voted "to acquit" the deacon of the forty-five shillings, but would not "acquit" him of the thirty. The church further agreed to "acquit" him from the duty of keeping the church money any longer. It was further considered inexpedient to allow the deacons any "pension" for going to Boston to procure the elements, and it was thought wise that none of the congregation should be present at any private church meeting.

A curious custom seems to have prevailed at this time. It was voted that the bottles which were used to bring up the wine, and which were the property of the church, might with propriety be loaned to those having in charge the funeral of a church-member or any of his family, the borrower to be responsible for their safety, and to return them sound and *clean*.

On the 4th of August, 1734, the church voted to send delegates to a council to be held at Salem. A collection was taken to defray the expenses. It amounted to £3 3s.; and Mr. Dunbar remarks that the church "was not spirited to do as so large and numerous a church might do," and he resolves to try it again, but with no better success; and the entry this time is "a poor, niggardly collection." The result of this council at Salem, which we may say, in passing, created quite an excitement at the time, was accepted by the church in Stoughton; and they pronounced sentence of "non-communication with that obstinate and impertinent church, even the First Church in Salem."

On Dec. 28, 1735, Mr. Dunbar read a proclamation, on the matter of an unusual and malignant distemper in many towns of the province, which was likely to spread through the land.

This year it was voted "that this church be a professed Congregational church."

On Sept. 10, 1738, the town voted that a committee of five men be chosen to treat with Mr. Dunbar, and obtain from him a statement of what he thought would be a sufficient maintenance for him yearly, in time to come, without further demands. The committee waited upon Mr. Dunbar, who in reply wrote them the following letter, the original of which is in my possession:—

STOUGHTON, Sept. 25, 1738.

GENTLEMEN AND NEIGHBORS, — If you would be at y^e pains to look back to my original contract with this town, when I accepted y^e call you had given me to y^e Pastoral office among you, you will find such an engagement as this to me, viz.: "That if God should increase me in a family, and this, — *i. e.*, the hundred pounds you had granted me for my yearly salary, — I say if this should prove too little and narrow, you will make such additions as shall support me comfortably." What you allow me from year to year is not sufficient for this end by reason of the low currency and little value of our money. It has for several years fallen short, as I have signified to many of you months, and I suppose I may with truth say, years ago. Therefore I signify this incompetency of what you vote and allow me yearly, for my family maintenance, to you all, now legally met together, that when you vote me my salary, you may do what is just, and according to our original covenant. Moreover, I would inform you that the meadow you allow me from year to year in lieu of hay and corn, or land fit for the production of them, is not sufficient to answer for them, according to the allowance you long since granted me.

Your loving and faithful pastor,

SAMUEL DUNBAR.

In order that the town may be satisfied, Mr. Dunbar appends an account of his expenses for the maintenance of his family for the past year:—

A true account of my expenses for the maintenance of my family from October 9th last past till this time.

To Mr. Baker for Shoes	£6— 7— 0
To Lieut. Will'm Billings, to Sundries	1—18— 0
To Mrs. Clap, to Sundries	1—18— 0
To Sam'l Cummins, to Sundries	0— 4— 0

To Mrs. Daniel, for her Powder	£0—10—0
To Mr. Dwelle for Sundries	0—18—0
To Indians for Cranberries	0—4—6
To Mr. James Foster for Gravesstons	0—16—0
To Mrs. Goodwin	0—10—0
To Mrs. Liscom for Butter	1—5—0
To Elea'r May, Jun'r., to mending Shoes	0—6—6
To Mr. Tilden, to mending Shoes	0—6—0
To Mrs. Jones for Spinning	0—8—0
To Jemima Pope, to cutting out a garment	0—3—0
To Dr. Thompson for medicines	0—5—0
To Mrs. Stebbins, for Washing and Spinning	1—7—9
To Mary Stowe for washing, etc.	1—8—0
To Benj. Smith for Pidgeons	0—8—6
To Mr. Savel for Tyloring	4—0—0
To Mr. Shubal Wintworth for Smithing	4—3—6
To Mr. Endicott for Sundries	6—0—7
To John White for Partridges	0—3—0
To Mr. Simpson for Sundries	22—10—6
To Sundries from Boston & Dorchester.	68—11—1
To Roasting Pigs	0—10—0
To Beef	6—15—0
To Tallow	1—10—0
To Pork	24—7—6
To 5 Barrels of Cyder	3—15—0
To Rye, 8 Bushels, 12½ p. Bush.	4—16—6
To Indian Corn, 35 Bush., 8½ p. Bush.	14—0—0
To Potatoes, 4 Bush., 8½ p. Bush.	1—12—0
To Cloth for myself	10—12—6
To Clothing for my Servants	4—15—0
To Thread	1—5—0

£198—8—11

S. DUNBAR.

The town, at the meeting on March 5, 1738-39, voted that the town shall make as good to the Rev. Samuel Dunbar his £100 as it was twelve years ago; namely, that it shall purchase as much of the necessaries of life as it would then; and that this shall not only be so in the future, but shall be retroactive for the two years last past, and a committee was chosen to decide what was a just and equitable reimbursement. The report of the committee is as follows:—

We, y^e Subscribers, being a Committee chosen by y^e Town to inquire into y^e Differance between y^e prices of y^e necessities of Life Twelve years agoe & y^e three Last years, Report as followeth. We finde that y^e necessities of Life have Risen so much betwixt y^e years 1727 & 1738, that that which one hundred pounds would purches in 1727 would take in y^e year 1738 one hundred eighty-nine pounds, fourteen shillings, & eleven pence ; and that in y^e year 1739 it would take one hundred eighty-four pounds & thirteen shillings, and so Likewise in y^e year 1740. Dated at Stoughton, May y^e 17th, 1740. All which is humbly submitted by

WILLIAM CRANE,	} Committee.
WILLIAM BILLINGS,	
RICHARD HIXSON,	

The deacons, as well as the pastor, were sometimes subject to annoyance. Deacon Stearns in 1739 was not pleased with an observation which fell from the lips of John Upham. The latter told the former that he was "an old, one-eyed hypocrite and a lying old sinner." But being brought before the church, he asked the forgiveness of the deacon and the church. Deacon Stearns's house was situated in what is now Stoughton, on the west side of a cross-road that leads from French and Ward's factory toward Dry Pond. On the top of a hill, commanding a fine prospect, is still to be seen the cellar-hole of a house which he erected as early as 1716, — one of the earliest in modern Stoughton. He died April 5, 1741.

On April 11, 1739, at a church meeting, the following query was propounded, "Whether married persons, who cannot live together peaceably, but are always in broils and contentions, may not, by consent, live separately, and be no whit concerned with one another?" It passed unanimously that it was not agreeable to the laws of Christ in the gospel, Matt. xix. 9.

Mr. Dunbar sums up the year 1744 in these words: —

"Through the patience and goodness of God, I have finished the seventeenth year of my ministry. It has been a year of very uncommon trial to me, but I desire with all thankfulness and humility to set up my Ebenezer, for hitherto the Lord has helped me."

In 1746 "there was a terrible fever and mortality among us."

Mr. Dunbar received three letters inviting him to accept the office of chaplain in the army at Louisburg. One was from the Committee of War, one from "the Honorable Secretary," and the third from Brother Taylor, of Milton, representing the Ministerial Association, of which Mr. Dunbar was a most distinguished member. Mr. Dunbar was willing and anxious to go, and laid the letters before the church, and asked that the church would grant him leave of absence for a while, to go into the service of his country; but only one hand was raised in the affirmative, and the pastor expressed the hope that if it was their desire that he should remain, the Lord would reward them by graciously giving success to his ministry among them.

Nov. 14, 1747, twenty years had rolled away since Mr. Dunbar began his ministry in the Stoughton First Precinct; and he tells us that during all these years he was never unable to perform his duties on account of ill health or any other cause. He exclaims, "I desire, with Samuel of old, to set up my Ebenezer, saying, Hitherto the Lord has helped me."

On Feb. 5, 1749, Mr. Dunbar preached a sermon on "The Melancholy Occasion of the Premature Deaths of Several Young Persons." From it we learn that a child of Mr. James Andrews and one of Mr. Samuel May were suddenly choked to death within the year; that four persons, Elisha Tailor, Abigail Liscom, Mary Haughton, and Mary Clapp were removed by a terrible fever within a month.

We find the following record this year. The initial letters of the name are only given. A knowledge of the dead languages was then confined to a select minority; and the confession is in such a tongue that it was undoubtedly unintelligible to any in the church except the pastor: "L. P. Coram ecclesiâ, propter vini excessum, sponte suâ confessionem habuit pœnitentialem."

On the 28th of May, 1760, Mr. Dunbar preached the annual election sermon, "The presence of God with his people, their only safety and happiness."

On Feb. 18, 1762, Theodore May, *a little lad*, offered himself as a communicant to the church.

The same year Isaiah Tolman left Mr. Dunbar's church and joined the Episcopal Church in the town, called Trinity Church.

In 1769 Elijah Dunbar and Lieut. Benjamin Gill were chosen deacons of the church. Rev. Mr. Dunbar preached the Convention sermon this year at Boston.

It is related of Mr. Dunbar that on Feb. 11, 1769, he was called to attend the funeral of one who had not been an attendant at church, but who was called in those days "a scoffer." Mr. Dunbar stood at the head of the coffin, and with characteristic frankness remarked to the surviving relatives of the deceased "that his body was before them, but his soul was in hell." We may well credit this story when we read the following selection from Mr. Dunbar's sermon on "the Premature Deaths of Several Young Persons:" —

"And will you, can you, dare you, delay any longer in settling about the one Thing needful,—the Care and Salvation of your Souls? Tho' you are in your youthful Days, yet are you not old in Sin? May it not be said truly of many of you, The Sin of the Young Men and Women is very great before the Lord? Are you not ripe for the Scythe of divine Justice to cut you down? And may not the Day of God's Patience, for aught you know, be just at an End with you? And because you have been often called upon, both by the Voice of God's Word and the Voice of his Providence, and have been often reprov'd, and all to no good Purpose, may not a holy God be provok'd to destroy you suddenly and without Remedy? Oh, it is to be fear'd that your Judgment now of a long Time slumbereth not! Wherefore, Oh, ye young People, who are now in a Christless Estate, and condemned already, because you believe not, and liable every Day, every Hour, every Moment, to be cut off by the Stroke of Death, and be sent down to the tremendous, intolerable, and endless Miseries and Torments of the Damned, make haste, escape for your Lives, Linger not! Should you neglect to improve the present Time to prepare for Death, you may never be favoured with another Opportunity; you may be taken away with a sudden Stroke. And the same Blow that sends your Bodies to the Grave, may send your Souls to Hell. Oh, therefore, my dear young People, be wise for yourselves, be wise for Eternity! Beg of God to bestow this Wisdom upon you."

Mr. Dunbar was a temperate man, and wonderfully so, considering the customs of the time in which he lived. Although he took a little wine for the stomach's sake, he was fond of preaching against "that cursed rum bottle." It was a favorite expression of his, and well known to all his parishioners. One day a neighbor of his was going to Boston, and Mr. Dunbar intrusted him with an empty jug, with instructions as to the "particular vanity" with which it was to be filled. The neighbor did not return until it was dark, and the parson appeared at the front door with the candle in his hand, in order to expedite the unloading of the jug. No progress being made, the parson became impatient, and exclaimed, "What are you looking for?" There was silence for an instant; then the reply rang out sharp and clear on the night air, "That cussed rum bottle!"

The church, during the latter years of Mr. Dunbar's ministry, received several gifts. Mr. Ebenezer Maudsley (Mosely), who died in 1739, gave by his will £20 to the church. The aged Widow Tolman gave £5 in old tenor bills to purchase vessels for the table. Deacon Benjamin Blackman, a little before his death, presented to the church two handsome pewter tankards; and on May 30, 1765, John Wentworth gave £50, old tenor, equal to £6 13s. 4d., lawful money, for the use of the church. John Boylston, a young blacksmith who died Sept. 8, 1775, by his will gave a legacy to the church. The year following, a committee, appointed for the purpose, reported that the Widow Anna (Payson) Boylston, whom he had married Jan. 6, 1774, "ought to receive £8 12s., and that Brother Nathaniel Fisher, executor of the will of her deceased husband, remit the same to her; and that this church expects that the executor will execute the will of John Boylston faithfully according to the tenor of it, and hereby enjoin upon him so to do, as he will be answerable to this church." It was voted that the land given by Boylston be let out, and Deacons Dunbar and Gill ordered to take care of the rent for the benefit of the church. This land was called the church land; it consisted of six and one half acres on Chapman Street.

In the Canton Cemetery stands a portion of a stone with these letters: "d Sep * * * * the 32^d year of his age." From the footstone marked "I. B.," its nearness to the grave of the infant son of John Boylston, who died about a month after his father, and from the fact that gravestones were provided and paid for by the executor, we judge it to be the gravestone of John Boylston.

During the latter years of Mr. Dunbar's ministry his record is mostly taken up with an account of the various ecclesiastical councils in which he participated; and the events of the home parish are not recorded as fully as in his earlier years. But the genealogist who desires to find the birth, baptism, marriage, or death of any person connected with the church while he was its pastor will have reason to bless him, for he was a model recorder; and were all pastors as faithful in this respect as he, the history of our towns and families, and so of our State and country, would be more easily ascertained and perpetuated.

Thus we come to the close of Mr. Dunbar's long ministry. From his sermons, his records, and from the traditions that have been handed down to us from his time, we are able to form an estimate of his life and character. Possessing the same bold, enterprising spirit which was the distinguishing characteristic of the men under whose care he had been educated, and accustomed from his youth to contend with difficulties and hardships, he was well fitted for the trying epoch in which he was called to act. The people over whom he was invited to settle were not remarkable at this time for courtesy or urbanity. Estrangements existed among families, disagreements among neighbors; and the church itself had lately been distracted by intestine feuds. This state of affairs had culminated in the ejection of the former pastor, who, being a man of mild disposition, had neither the will to command nor the strength to maintain his pastoral authority. Consequently, discipline had been neglected, church rules disobeyed, and a spirit of insubordination and defiance prevailed. To restore peace, to bring into harmony discordant natures, to heal the wounds of the past, and to curb the spirit

of the unruly and rebellious, was the earnest endeavor which the second minister of this parish had continually to bear in mind. But it was a difficult task. It required a man of no ordinary prudence, fortitude, and perseverance. For the work Mr. Dunbar was eminently qualified. "The fear of man which bringeth a snare," was no part of his character. The existing disorders he resolved to correct; and in spite of slander and falsehood he persevered with undeviating firmness in the rigid system he had adopted, nor could calumny or opposition divert him from the path of duty. Mr. Dunbar was not only a true representative of the early New England divine; he was more, — he was a leader; and upon his office the strongly marked individuality of his character was stamped.

He was a fine scholar, possessing a critical knowledge of Latin, Greek, and Hebrew. A ready composer and rapid thinker, he invented a stenography of his own, which lessened the manual labor of the pen. His sermons were in the fashion of the day, — polemical, bristling with texts from the Scriptures, and ornamented with quotations from the original text, which were none the less effective because his simple parishioners could not comprehend them. He was a man of robust health; and he boasts that for more than half a century he was not absent from his pulpit on account of sickness. He took a deep interest in municipal and provincial, as well as ecclesiastical matters, and had large influence by reason of his education, intelligence, and force of character. Nor could the narrow limits of his own town contain his reputation. His usefulness and influence were acknowledged far beyond the bounds of his own parish. His bold and persuasive eloquence obtained for him a high rank among his contemporaries; and his printed sermons on special occasions, still extant, are replete with vigor and sound learning.

One of his sermons bears the number 8,059. The Rev. George F. Piper, in a discourse preached at the meeting-house in Canton in 1867, upon the one hundred and fiftieth anniversary of the organization of the church, thus speaks of this sermon: —

"It is numbered 8,059, and as it was written in the forty-ninth year of his ministry, he must have composed, on an average, no less than one hundred and sixty-four sermons a year, or a little more than three a week. He must have gone into the pulpit twice every Sunday, every Lecture Day, on every Thanksgiving, on every Fast, and not infrequently on funeral occasions, during all these years, with a freshly written sermon.

"If there is no mistake in the number, the second minister of this parish may be said, almost without hesitation, to have written more sermons than any other man that ever lived. Five thousand sermons, or one hundred a year for half a century, has sometimes been mentioned as a prodigious number; but in the case before us we have eight thousand and fifty-nine, and are to remember that their author continued to preach, and probably to write, for seven years more. There is reason to question whether the transcriber did not mistake the number."

For my own part, I do not believe there was any error in the count. We must remember that Priest Dunbar was a pupil of Cotton Mather, and that Cotton Mather considered his father, Increase Mather, "a princely preacher." Of him it is related that in addition to preaching twice on Sunday, and holding his ordinary lecture every Thursday, he preached thrice a week beside, — on Wednesday and Thursday, early in the morning, and on Saturday afternoon. He also held a daily lecture in his house; and occasions frequently occurred when he would spend six hours "in the word and in prayer." On his voyage to this country, in company with three other clergymen, they generally had three sermons a day. In Cotton Mather's diary it is recorded that in one year he preached seventy-two sermons, kept sixty fasts and twenty vigils, and wrote fourteen books; his publications in all amounted to three hundred and eighty-two, some of them of huge dimensions. Samuel Hidden, of Tamworth, N. H., preached two hundred and sixty sermons each year for forty-five years, and one thousand funeral sermons, making twelve thousand seven hundred in all.

But the writing of sermons was not the only duty of the minister of those days. There were parochial duties depend-

ent on him: families must be visited; the sick must be called upon; confession must be made, and a time set apart for special intercession, meditation, and prayer. Again, if any difficulty arose in a neighboring parish, Mr. Dunbar's counsel was immediately sought; and it is affirmed that he was usually successful in promoting reconciliations. He sat as a member of fifty-three ecclesiastical councils, in most of which he took an active and distinguished part. A prodigious amount of labor, truly, the early divines of this country performed. During Mr. Dunbar's long ministry he baptized 1,703, married 690 couples, and attended 682 funerals; and as it was the custom of our ministers for more than a century after the first settlement to have discourses preached at marriages as well as funerals, we can well see on what occasions the 8,059 sermons were delivered.

Aside from the arduous duties which ecclesiastical matters imposed upon him, Mr. Dunbar, like most of the clergymen of his time, was a patriot. In provincial times he was a Loyalist, stanch and firm. He considered obedience to his king as a portion of his religion; and he expounded the duties of patriotism with zeal and fervor. Nor was his the cheap patriotism of words. In 1745 he asked for leave of absence from his pulpit to become chaplain in a regiment about to be sent with his Majesty's army to Louisburg. For some reason his request was denied; and he was obliged to content himself with remaining at home. But during this time his firm and steady attachment to his king, and his resolute and indefatigable endeavors for the prosperity and honor of his country, attracted the notice of the government; and in 1755 he went to the field as chaplain in one of his Majesty's regiments, commanded by Colonel Brown, of Sudbury, then going on an expedition against the French at Crown Point. And on November 18 of the same year we find him encamped on the shore of Lake Champlain, at the time "the great earthquake" visited that place.

At a later period, when the oppressive acts of the British Parliament had forfeited all claims to loyalty, we read that Parson Dunbar, by his zeal and firmness in the cause of free-

dom, and his unwavering confidence in the Divine assistance and blessing, even in the darkest hours and under the most forbidding aspects of the war, contributed much to support the hopes and sustain the sinking spirits of those who were contending in so unequal a contest.

He lived to see the war close triumphantly, and the return of peace. At the celebration held in Stoughton in honor of that event, on the 2d of June, 1783, he was present and offered a public prayer. This was his last public service. How fitting that his long and useful life should have such a glorious conclusion; that in that sanctuary where he had ministered for over half a century, he should for the last time lift his voice in praise and thanksgiving to Almighty God for the return of peace and the establishment of national freedom!

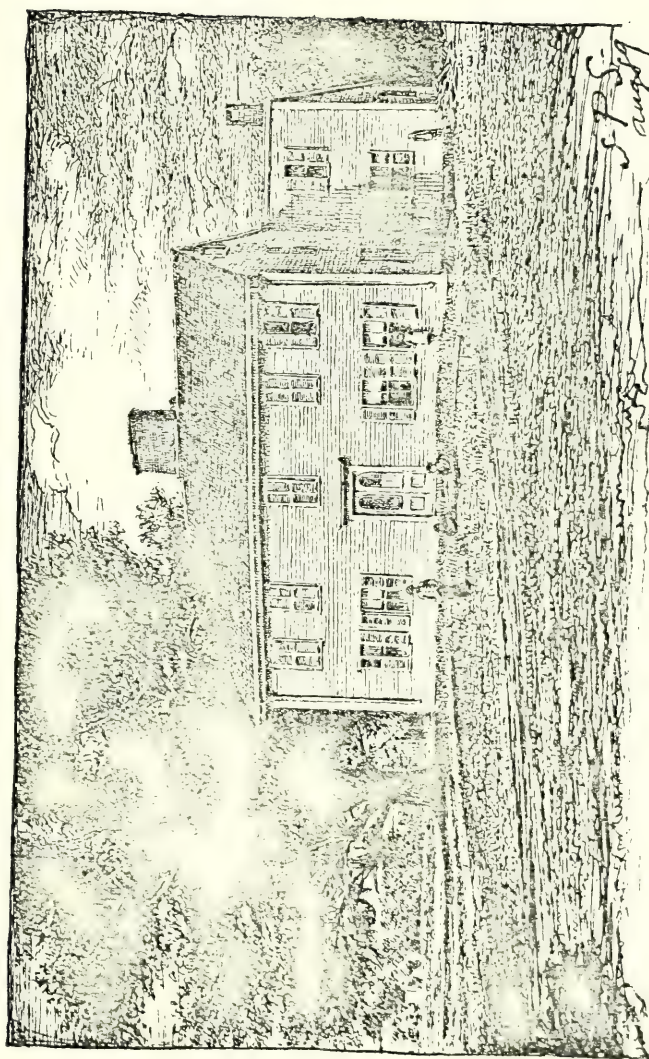
In less than two weeks, those who rejoiced with him in the priceless gift of liberty had their joy turned to sorrow to learn that he who had ministered to them in spiritual things for fifty-six years was no more. His strong faith in God, his patient resignation to the divine will under the pains of an excruciating disorder, proved that faith in the religion of Christ, which all his life he had recommended to others, was to him a sheet-anchor of the soul, sure and steadfast, a solace in the hour of death, surpassing the treasures and pleasures of this fleeting world.

At the close of a Sabbath day in the month of June, Mr. Dunbar's relatives and friends assembled around his death-bed. As the shades of evening approached, his pulse became slower and his breath shorter; he was in the utmost distress, panting for breath, tossing from one side of the bed to the other. In answer to an inquiry by an affectionate friend, his reply was, in the words of Polycarp, "I have served a good Master, and he has not forsaken me." Thus passed from earth the second minister of this town. He was buried on the 18th day of June. Certain of his contemporaries and friends assembled at the old parsonage and from its portals bore, with reverent sorrow, his body to the grave. His friends, Adams of Stoughton, Curtis of Sharon, Robbins of Milton, Taft of

Randolph, Wild of Braintree, Chickering, Thacher, and Haven of Dedham, acted as pall-bearers. The day succeeding his death, the precinct voted that they would bear all the expense and make the necessary provision for his funeral. For this he had himself provided, "except the Parish will for my long and constant and, I hope, faithful ministry and labors among them be so generous as to do it." The Rev. Jason Haven, pastor of the First Church in Dedham, delivered an appropriate and just funeral sermon. From a copy before me I select the following estimate of Mr. Dunbar's character as given by his friend and contemporary. The reverend gentleman took his text from Num. xxiii. 10, — "Let me die the death of the righteous, and let my last end be like his."

"Though I am not fond of funeral eulogia, yet silence on the removal of one eminently pious and useful in the church of Christ might be censurable. I wish I was better able to do justice to his character and memory.

"The great Author of Nature was pleased to endow him with very good mental powers. These being brightened and improved by a learned education, united to a firm and happy constitution of body, and sanctified by God's grace, fitted him to discharge with dignity and usefulness the duties of the Christian and ministerial character. He shone with distinguished lustre in the orb in which He who holdeth the stars in His right hand was pleased to fix him. Not only this society and this town, but the neighboring ones, have seen and felt the radiance and influence of this 'burning and shining light.' He was a zealous defender of what he took to be 'the faith once delivered to the saints.' He treated much on what have been called the peculiar doctrines of grace; these he considered as doctrines according to godliness. And he constantly maintained it as a faithful saying that they who believe in Jesus should be careful to perform good works. He knew the great design of preaching too well, and pursued it with too much fidelity, to give in to the practice of which some are so fond, — the practice of entertaining people with the subtleties of metaphysics, which tend rather to amuse or perplex than to impress the conscience, mend the heart, and reform the life. As he meant always to be understood, he used great plainness of speech. A more courageous and faithful reprovcr of vice, both in public and private, perhaps hath never been known among us. He complied



S.P.C.
Aug 29

THE OLD PARSONAGE.

with the direction given to the prophet, 'Cry aloud ; spare not ; lift up thy voice like a trumpet, to show my people their transgressions and their sins.' He was, on proper occasions, a *Son of Thunder*, endeavoring, by the terrors of the law, to awaken secure and hardened sinners, to point out to them the dreadful danger of a course of sin and impenitency. But he knew how happily to change his voice, and to become a Son of Consolation, and by the soft and winning charms of the gospel to lead weary souls to Christ for rest, and to comfort those that are cast down.

"He was diligent, laborious, and fervent in his work, and did not in his public services offer to the Lord that which cost him nothing ; but giving himself to reading, meditation, and prayer, brought into the sanctuary what he used to speak of by the term of beaten oil ; *i. e.* well-studied and well-connected discourses, adapted to the several ages, characters, and circumstances of his people, and to the present aspects of divine Providence. You of this society, I trust, are witnesses to the fidelity and tenderness with which he performed the more private parts of ministerial duty, — visiting the sick ; counselling, instructing, and comforting them ; praying with and for them ; endeavoring to speak a word in season to them, and to help them to a proper improvement of the dispensations of Providence. How he exhorted and comforted and charged every one of you as a father does his children !

"And did not his life and conversation happily correspond to his doctrine and instruction ? Are ye not witnesses, and God also, 'how holily and justly and unblamably he behaved himself among you' ? He was a lover and promoter of peace, diligent and skilful in his endeavors to quench the coals of beginning strife before they kindled into a flame.

"How steady a friend, how warm an advocate, was he for civil and religious liberty, and the rights of mankind ! How firm a patriot in the struggle for freedom ! And it is remarkable that the last public service he performed in character of a minister, was to lead in your devout acknowledgments to God, for espousing the cause of America, establishing our independence, and restoring to us the blessing of peace. He was a friend to the order, discipline, and government of the New England churches called Congregational. He was kind and helpful to them and to his brethren in the ministry, and often invited to counsel and advise in matters of difficulty. Though he had much warmth and fire in his temper and constitution, yet it was not

an ignis-fatuus. He could not be justly called an enthusiast in religion, as he happily tempered his zeal with meekness and prudence.

“He was honored with long life and usefulness, and was perhaps an unparalleled instance of carrying on ministerial labors without being interrupted by any bodily infirmity, for the space of fifty-three years from the time of his settlement. But the best constitutions must fail at length. The prophets do not live forever. He, after serving God in the gospel of his Son for more than fifty-five years, now rests from his labor. He died, we doubt not, the death of the righteous, — a death attended with hope, peace, and safety. His last sickness, which was very painful, he bore with much patience and submission to the divine will. He viewed the approaches of his change with Christian calmness and fortitude; he appeared willing to depart and be with Christ. This account of the state of his mind I have from those who were with him in his last days and hours. He has gone, we trust, to receive the reward of a faithful servant; and ‘having turned many to righteousness,’ of which we hope he hath been instrumental, ‘to shine as the brightness of the firmament, and as a star forever and ever.’

“‘And Samuel died, and all the Israelites lamented him and buried him in his house at Ramah.’”

His grave lies on the left-hand side of Central Avenue as you enter the cemetery by the western gateway; and the head-stone bears this inscription: —

Conditum
hic est corpus Rev di Samuelis Dunbar
Ecclesiæ Stoughtonensis primæ
Per L V annorum spacium Pastoris vigilantissimi
Viri plane integerrimi
Concionatoris eximii
Pietate
Paritus ac Libertuli Eruditione
Ornatissimi
Qui obiit in Domino June XV
MDCCLXXXIII
Et etatis suæ LXXIX

The old parsonage, in which three generations of Dunbars lived, was torn down in April, 1884. It stood on the north-erly side of what is now Chapman Street, formerly Dunbar's

Lane. Its situation was pleasant, just far enough from the road to be secluded, yet near enough for the occupants to recognize distinctly the passers-by. Built in the fashion of the last century, it had two stories in front, and sloped gradually almost to the ground in the rear. The front door within my remembrance was ornamented over the top with fancifully carved woodwork, shaped like the Greek Delta; two enormous chimneys protruded from its roof, the bricks of which were made from clay found in the Pecunit meadows. Near the mansion in early days stood the roomy chaise-house; and here was stored, until the powder-house was built in 1809, the town's stock of ammunition. On the left of the house, as you faced it, was the well, over which swung the old sweep. From this well generation after generation have drunk; and the generations that will occupy the new unfinished house will continue to quaff its waters. In front of the house, and on the line of the modern highway, stands an ancient mulberry-tree, one of the largest of its kind, but now so dismantled and forlorn that its career is nearly run. The house faced nearly to the south; and the westerly side was shadowed by a willow of magnificent circumference, which grew from a rod stuck into the ground by William Downes in 1835. Entering, the visitor was struck by the quaint appearance of the rooms; the old beams, sheathed with wood, protruded through the ceiling, and one could easily reach them by raising the arm. The panels of the doors were immense. At the back of one of the closets, on the lower floor, was a sliding-door; by pushing up the slide a secret recess is revealed.

The land on which the old house stood was purchased from the Ponkapoag Indians by John Withington, who erected a house upon it, which was standing as early as 1728. This same year he sold the property to Rev. Samuel Dunbar, who a few years after erected the building now removed. It was said to be the handsomest house between Boston and Providence.

Parson Dunbar was a young man in those days, fresh from Harvard College, firm, courageous, unflinching. Look at

him! He has the appearance of one accustomed to command and to be obeyed. He is dressed as befits his profession, in the clerical manner of his day. His long black gown, his snow-white bands, his flowing gray wig, his black short-clothes, his knee and shoe buckles, bring up before us the clergymen who ministered to our ancestors in spiritual things when the Georges were on the throne.

From this house he walked to his meeting-house, and looked, as we look to-day, upon the Blue Hills, and on the Pecunit valley at his feet. Stern gentleman, patriot, priest, and soldier that he was, he passed often through trial and tribulation, but he never faltered. His heart never failed him. He walked in the rugged path of duty for fifty-five years, cheered and encouraged his flock, and helped them to carry the burdens of daily life. If the Lord crowned the year with his goodness, or if Governor Bernard sailed away; if they wept when "four persons were removed by a terrible fever within a month," — the pastor and the people rejoiced or wept together, and he always preached a sermon suitable to the occasion.

Bancroft speaks of his prayer at the Doty tavern, in Canton, where the first Suffolk County Congress was held, in 1774. When the British fleet under Lord Howe was reported off the coast, meditating a descent on Boston, he prayed that God would "put a bit in their mouths, and jerk them about, send a strong northeast gale, and dash them to pieces on Cohasset Rock." Again, in a season of great anxiety, he prayed that God would let the Redcoats return to the land whence they came, "for Thou knowest, O God, that their room is better than their company."

He died June 15, 1783. He gave to his son Elijah the old homestead, "to requite him for all his dutiful tenderness and care of me in my old age." Elijah was born on the 2d of September, 1740. He graduated at Harvard College in the class of 1760; two years later he placed an addition on the westerly side of the old house, and brought thither Sarah Hunt, his young bride. He was a different man from his father, more a man of the world; his appearance was

commanding and majestic, a trifle too portly. Some still living can remember him. He wore a drab coat, with long and ample skirts, designed by John McKendry, who was familiar with the latest Boston style; under this a long waistcoat. His legs were clothed with breeches fastened at the knees with buckles; below, stockings of home-manufacture, which, on his visits to Boston or on grand occasions, were exchanged for silk hose. I found an old shoe-buckle in the garret of the old house; it may have been one that assisted to complete his wardrobe; it may have belonged to his father. In early life Elijah wore his hair uncut; but on the 16th of February, 1773, he records in his diary that he cut it off and purchased a "bobb wig." In the latter part of his life his head was ornamented with a gray wig with puffs, still preserved as an heirloom; surmounting this was a broad-brimmed hat.

In his youthful days he skated on Ponkapoag Pond, he hunted bees, he caught trout, he shot squirrels, he went to huskings, and he went to "sings." The last were his delight; he taught the first singing-school in the town, and I believe that he started the first musical society in the country. He was for many years President of the Stoughton Musical Society. He established the first library in Canton. As he grew older he wrote the wills, the indentures, the deeds, and appraised estates and surveyed land for his neighbors. He was appointed on Feb. 4, 1768, by Governor Bernard, a justice of the peace; and he never forgot, whether he led the singing in his father's meeting-house, presided over the town meetings, or sat in the halls of legislation, that he was an officer in the service of his Majesty the King; he ever preserved, even in the days that tried men's souls, the self-poise and dignity which so distinguished the provincial gentleman. The blood of the Stoughtons and the Danforths was in his veins, and from them he received a large tract of land in the Nipmuck country; for ready money, he had only to write a deed of a farm in Charlton. During his day the old mansion was the abode of hearty hospitality, as it had been in the day of his father; but no longer did the ancient

divines come to discuss the "essentials and non-essentials." Now came the veterans of the French War. Here jovial Thomas Doty told of his adventures at the dark and dreary period of the French and Indian War, when he crossed Lake Ontario at the head of his regiment, and threw himself upon the bulwarks of Fort Frontenac, to be rewarded with victory. Here came Edmund Quincy, son of Judge Edmund and Dorothy Quincy, whose daughter was to marry John Hancock. Here also came Roger Sherman, signer of the Declaration of Independence, who made annual visitations to the home of his boyhood; and here came to unite in the dear old songs the sweetest of all singers, William Billings. Here "Master" Lem Babcock and James Beaumont sang. Here Capt. William Patrick, one of Dunbar's neighbors, sat by the open fireplace and chatted over pipe and cider-mug. Little did he dream that the savages under Brant would one day murder him with a cruelty too atrocious to describe. Another neighbor, Col. Benjamin Gill, who had commanded a regiment at the surrender of Burgoyne, came one day dressed in his blue coat, light under-clothes, and cocked hat to invite Dunbar to be present at a dinner he was to give his officers on the anniversary of the famous surrender. Here came young Aaron Bancroft, to sit in the chair of the old Calvinistic minister, and to overset in the mind of the son the doctrinal teachings of a lifetime. After the Revolution a frequent guest was Col. Jonathan Eddy. He used to walk down from Sharon, breakfast, and then ride into Boston with Dunbar to attend the sitting of the General Court. In 1758 he had raised a company for the reduction of Canada, which had been attached to the regiment of Col. Thomas Doty. In 1759-60 he was stationed at Fort Cumberland; in 1776 he was at General Washington's headquarters at Cambridge; in 1777 he was in command of the forces at Machias when that place was beset by the enemy.

Richard Gridley, well known to William Pitt, friend of Amherst, companion of Earl St. Vincent and Cook the navigator, and later, friend of Washington, Warren, and Hancock, the man who planned the fortifications on Bunker Hill, the

veteran of three wars, lived in Canton, and many a night he was a visitor at the old parsonage. The two sieges of Louisburg, the scaling of the Heights of Abraham, the battle of Bunker Hill, formed a story which, if these old walls could speak, would be as thrilling as any in the annals of our country. Here came in the flush of youth Benjamin Bussey, full of his adventures as quartermaster in the Revolutionary War. He was to live a life of gilded misery, give to Harvard College what must now amount to a million dollars, because he could not carry it with him, and to the Hollis Street Church a set of the ten commandments, because he could not keep them. Strangest of all, here came young men in search of the philosopher's stone, swearing at the midnight hour to conceal from the vulgar "such alchemical secrets as they should receive in pursuit of the Grand Elixir."

When the Revolution broke out, the old parson and his son were some time divided in political sentiments. The old man, as I have shown, was at the first meeting in the county held to oppose British tyranny. He continued active in the patriot cause, and during the entire duration of the war voluntarily relinquished one half his pay. The young man was in doubt; his career was beginning; he must weigh well the probabilities of the result. His uncle, Samuel Danforth, the short-time mandamus councillor of the king, assured him that if he acted with the rebels, he would certainly lose his office of justice of the peace, and he might lose what was far dearer to him, — his head. This was the time Daniel Leonard chose to appear on the scene. He came most inopportunistically to the door of the old manse as never a man came before or since. If we may believe the description John Adams gives us, he drove up with a chariot and pair; upon his head he wore a three-cornered hat, around which was a broad band of gold lace; his cloak glittered with laces still broader, and flunkies in livery were perched on box and rumble, who alighted at his slightest word, — this was the outward show. Within that gilded luxury there sat a man of wonderful attractiveness, a man of the most brilliant intellect, but a notorious conspirator, a scholar, a lawyer, an orator,

the author, long kept secret, of those famous letters signed "Massachusitensis." To all these qualities of mind were added a most winning address and a manner which charmed and controlled a listener. Over and above all, a long and tender friendship, dating back to their college life, existed between these two men. Their tastes were similar; Leonard and Dunbar had lodged together at the Doty tavern as early as 1767; and Leonard never drove from Taunton to Boston without stopping at Canton. Once he passed a Sunday with Dunbar, and sat in the minister's pew in the old meeting-house. But the fascinations of wealth, intellect, and even friendship failed to convince Dunbar; and this short-timed mandamus councillor, this future Chief-Justice of Bermuda, who was to wander over the world banished and in exile, to die in a foreign city by the accidental discharge of a pistol in his own hand, was obliged to leave Dunbar without having won him to the cause of the king.

Possibly the arguments of Leonard and Danforth rendered Dunbar less enthusiastic in the patriot cause than he would otherwise have been. As the agitation increased, and the sentiment of province and town crystallized into a firm and decided purpose to resist, at all hazards, the unjust demands of the mother country, Elijah Dunbar cast his lot with his neighbors, and assisted his townspeople; but the hesitation and delay had injured him, and rendered him an object of suspicion. That his conduct was remembered, I learn from the opening lines of a doggerel that did not appear until the war was over: —

"A stands for Adams and Administration;
B stands for Baker, who gave the oration;
C stands for Capen, for Crane, and Cockade;
D stands for Dunbar, that old Tory blade;
E stands for Eagle, the sign of the inn;
F stands for Federal, who went to drink gin."

This line was unfair; for his procrastination he had nobly atoned. During the ordeal of the Revolution, the occupant of the old parsonage was a zealous patriot: he was town treasurer; he procured soldiers; he built near his house a

building for the manufacture of saltpetre; he was one of the committee to carry on the salt-works at Squantum, also appointed to "take cognizance of those who had been unfriendly to the common cause." In 1782 he was one of the Committee of Safety and Correspondence, and a member of the General Court. In 1789 he was elected senator. One who knew him said of him, "He was a faithful sentinel, ever watchful of the rights and liberties of his constituents, and ready to give the alarm should any infringement of the same be attempted."

He was possessed of great mathematical talents, which he undoubtedly inherited from the Rev. John Danforth, and observed the transit of Venus on June 3, 1769. He astonished the loafers about Blackman's shop on the morning of June 24, 1778, by telling them the exact moment when the eclipse of the sun would begin; it was, said he, "as I had projected it." On the 16th of June, 1806, he writes, "Fair and serene view of y^e total eclipse of y^e sun,—a grand and sublime spectacle." He lies buried in the family lot in the old burying-ground, and the following is the inscription on his gravestone:—

M. S.

Here rests in the hope of the resurrection of the just the earthly remains of the Hon. Elijah Dunbar Esq. who deceased, Oct. 25th, 1814, ætatis 75. — Long known in the walks of public life, by the suffrages of his fellow citizens often elevated to offices of honor and trust, and for many years sustaining the office of Deacon in the church of Christ in this place. —

While weeping friends bend o'er his silent tomb
Recount his virtues and their loss deplore
Faith's piercing eye, darts through the dreary gloom
And hails him blest, where tears shall flow no more.

Beati Domino Morientes.

Rev. 14 : — 13.

One morning in May, 1777, the occupants of the old house received from the post-rider a large square, folded letter, which read as follows:—

“ I condole with you on occasion of the perplexity and unhappiness of the present times ; and when they will be better, God only knows. The present aspect of things, if reports may be depended on, seem to presage times near at hand more difficult and distressing. Under an appreciation that the Town of Boston may be invaded by the enemy, soldiers are ordered to be raised for its defense, and some of the inhabitants are sending some of their most valuable effects into the country ; and I have thought it advisable to do the like with respect to some part of my goods, lest in case the town should be invaded, bombarded, and set on fire, I should lose the whole ; and whereas I do not think of a more safe and secure place whereat to lodge them than at your house, I would request of you the favor to receive two or three trunks into your house, if it may be done without incommoding of you. I will send them by the first safe conveyance ; and if you will yield to my request, I pray that you will signify it in a line to me ; and if you should know of any one of your neighbors coming to Boston with a cart, in whom we may confide for a safe conveyance, that you would be so good as to desire him to call at my lodgings in Hanover Street, near the head of Wing’s Lane, at the house directly opposite Mr. Benjamin Holloway’s great brick house.”

This letter was addressed, “ The Rev. Mr. Samuel Dunbar,” and was signed by the Tory, Samuel Danforth, who had been a member of his Majesty’s council for more than thirty-five years, and was appointed by the king in 1774 one of the mandamus councillors. On the 1st of September of the same year, an excited mob from the adjacent towns poured into Cambridge, and Mr. Danforth was compelled to announce from the Court-House steps that he had resigned, or would resign, his seat at the council-board. Whether the parsonage became a receptacle for goods that might otherwise have been confiscated, I have no information.

The first child born to Elijah Dunbar was Mary, who married John Spurr ; they removed to Charlton, where he became one of its most influential men. On the 24th of November, 1765, Samuel was born ; he married Sarah Davenport and also went to Charlton. On June 14, 1768, John Danforth was born. He graduated at Harvard in 1789, became a

lawyer, and settled at Plymouth, where he died Feb. 21, 1811. His son returned to Canton, and his grandson is still living among us.

On Dec. 14, 1769, Sally was born; and on the 25th of June, 1773, the father wrote in his diary: "27th, Poor Sally laid in y^e grave; a solemn day; may I never forget it!"

On the 7th of July, 1773, a boy was born, who was baptized on the 18th by his grandfather; he bore the scriptural name of his father, Elijah. When the boy had grown to early manhood, it was decided that he should walk in the steps of his grandfather, the builder of the house. His studies were finished at Harvard in 1794, where his father and grandfather had been before him. With high aspirations he set out on the morning of his life. He was ordained in the ministry at Peterborough, N. H., Oct. 23, 1799, declaring frankly to the council his dissent from the Trinitarian creed; here he grew "old and not rich," having expended in addition to his salary a handsome patrimonial estate among his people. He often returned to the old home. One of the entries in his diary says, "Find all in health save one, — *Deo opt. max. laus.*" He died Sept. 3, 1850.

On July 25, 1775, Thomas was born. He married Chloe Bent, May 21, 1804, and took his father's place as deacon of the church, and his children and grandchildren remain in town at the present day. On Feb. 13, 1778, came Dorothy, who married Joseph Hewins; and Aug. 15, 1780, William the lawyer, who was to live in the old house, and "shut the door" of the family. On Aug. 11, 1784, Hannah was born; and she married in due time Richard Wheatly. Lastly came James, Feb. 2, 1787, who married Sarah, daughter of Adam and Sarah (Leonard) Kinsley, and resided in this town until his death, April 19, 1867, — a man of great influence, for many years filling offices of public trust, President of the Neponset Bank; a man sound and careful in judgment, of exemplary character, and during his long life universally respected.

Members of the family of Dunbar lived in the house nearly to the middle of this century.

I once found in the garret some ancient papers,—those of Jeremiah Gridley, “the Webster of his day,” as Judge Gardner calls him, Grand Master of the Grand Lodge; and of General Richard Gridley, his brother. They contained no items of great historical value.

An ancient Boston “News Letter,” bearing the date 1755, having an interesting report of the operations under Sir William Johnson, signed by him, was exhumed by the Canton Historical Society on Fast Day, 1884, when they met in the old house to say good-by to it.

The old house, filled with so many sad and pleasant memories, has gone. What scenes of joy and sorrow its old-fashioned rooms have witnessed! Troops of children have played on the lawn in front of the mansion, or looked out with childish pleasure from its old-fashioned windows, into which the sun shone on pleasant days. Old farmers have driven up to the door and delivered their share of the stipulated winter’s firewood. Here old-fashioned quilting-bees, donation and husking parties, have been held. Only think of the eight thousand sermons that were produced under this roof! What quantities of good old rum and “Old October” have been drunk on the premises! Think of the bashful boys and blushing girls that have been united for life by the old parson! Think of the backsliders that have been admonished, the ungodly that have been threatened, by the old pastor in that room in the southeast corner of the second story which was his study! Think of the ponderous old volumes of musty theology that once stood on the book-cases, now condescending to hold “Massachusetts Reports” in place of “The Doctrine of the Saints” and “Perseverance Explained and Confirmed”! Here was the first folio published in America,—Willard’s “Body of Divinity;” here also were Fox’s “Martyrs” and Baxter’s “Saint’s Everlasting Rest;” and—mention it not to bibliophiles—this old house once contained a copy of Mather’s “Magnalia.” I have one of the gems of this now scattered collection. It is a quaint old bound volume of sermons which Rev. Samuel Dunbar bought at the auction of Rev. Nathaniel Clapp, of Newport,

in 1746. I bought it at an auction in 1882. It has autographs of both its former owners.

Within these walls was once deposited probably the best-selected and most valuable collection of music-books in the country at that time. We quote a few of the titles: "Holyoke Repository," "Massachusetts Compiler," "Royal Harmony," "Musical Magazine," "Holden's Union Harmony," "Harmony of Maine," "Harmony of Harmony," "Harmonica Americana," "Royal Melody," "Evangelical Harmony," "Anthems," "William Billing's Singers' Amusement," "Sacred Minstrels," "Robertson's Anthems," "Norfolk Harmony," "Oriental Harmony," "Dirges," "West Boston and Brattle street Music," "Select Music in MS."

The old clock, made by the best maker of his time, bears on its face the name of Simon Willard, also that it was made for Elijah Dunbar, Esq.; over the moons appear periodically a sinking ship, bearing the red flag with the conjoined crosses of Saint George and Saint Andrew. Utterly oblivious to the changes in dynasties or flags, it still keeps honest time.

Let us not forget the sainted dead that have been carried out from under the old-fashioned doorway, which yesterday was, and to-day is not, borne to the graveyard on the hill where the earliest settlers lie, and placed with their kith and kin. The gravestones tell us they lie there in the hope of a glorious resurrection in the house not made with hands.

"We may build more splendid habitations,
Fill our rooms with paintings and with sculptures,
But we cannot
Buy with gold the old associations."

CHAPTER XII.

TAVERNS.

THE first tavern in what is now Canton was kept by Gilbert Endicott. The house was standing in 1700, and, tradition says, was situated directly in front of the house now occupied by George F. Capen, at the junction of Washington and Chapman streets. The cellar-hole can be seen distinctly to this day, although it was called "ye old cellar hole" in 1727. This tavern was running in 1702, when Mr. Endicott had neglected to take out a license, and was obliged to recognize to the court for good behavior in the future. He continued to keep this inn until 1707, when Daniel Morey appeared as landlord, and so continued until 1710. Mr. Endicott was absent in Boston, where his brothers William and John were innholders, and where he also kept an inn on Orange Street from June, 1709, to 1711. In 1713 he was again at his ancient tavern, and entertained Judge Sewall, who baited at his house on the 15th of September, 1716, about a month before Endicott's death.

Sewall says in 1709, "From Morey's at Ponkapog to Taunton, over the new road, rode fourteen miles without seeing a house."

John Vose, who was the son of Edward and grandson of Robert, was born Nov. 20, 1676. He established his tavern on the site now occupied by the old-fashioned hip-roofed house built by Capt. John Billings, still standing at the corner of Washington Street and the private way leading to Draper's woollen mill, sometimes called Vose's Lane.

The exact time at which Vose began business in Canton is not known; but James Blake, when on Moose Hill in 1714, observes, "Punkepog via Voses, N. E. 56° and little."

church meeting for the purpose of informing the brethren that Captain Vose had by his last will and testament bequeathed to the Church of Christ £20, to purchase a piece of plate.

Some years ago I copied the inscription on Captain Vose's gravestone. Since then the frost has split the stone vertically, and no trace of the carving remains; the footstone, however, stands, with the initials and date upon it.

After the death of Captain Vose, his estate was purchased by Ebenezer Maudsley (Mosely), son of Thomas and Mary (Lawrence), who was born Sept. 4, 1673. In 1736, Chief-Justice Lynde, while performing his official duties, again put up at the old tavern. His lodging cost him twenty shillings, and five shillings more he distributed among the servants. It is a singular coincidence that Ebenezer Maudsley, who purchased Vose's estate, was also a benefactor to the church. Mr. Dunbar records his burial as follows: "Aug. 3, 1740. — This day Mr. Ebenezer Mosely, our neighbor, an inhabitant of Stoughton, was interred at Dorchester. In his will he has given £20 to this church."

In 1743 the heirs of Maudsley sold the estate to Capt. John Billings, who lived on it till his death, April 3, 1786, when it passed to his son Frederic, and a portion of this large farm is still owned by the descendants of John Billings.

Another benefactor of the church figures in connection with this old tavern. One Sunday morning, more than a hundred years ago, a party of young men assembled here. As the hours passed by, they drank freely, and in the course of the night reached the noisy stage of inebriation. The sound of their unseemly hilarity reached the ears of Mr. William Wheeler, who held the office of tithing-man, and whose duty it was to see that the laws against Sabbath-breaking were enforced. He accordingly procured his staff of office, and made a descent upon the tap-room of the tavern. Upon making known his errand, he was greeted with shouts of derision. He then, by the authority in him vested, ordered the Sabbath-breakers to disperse. Whereupon he was bound by the midnight revellers, and a glass of hot

toddy poured down his throat. He resisted vigorously, but it was of no use. Another glass was prepared, and he was obliged to swallow that. To this he did not object so strenuously as at the first. He was then unbound, and took the third of his own free will. Others followed in quick succession; and the consequence was that the preserver of the public peace soon made more noise than all the rest, and was obliged to be carried home and put to bed by some of the more sober of the company. Nor was this the only fall from grace chargeable to this tavern. Preserved Tucker, whose name should have saved him, was disciplined by the church for excessive drinking, "being twice overtaken at Capt. Vose's, a public house."

In 1723 James Endicott was licensed as a retailer; and as he brought in a bill in 1738 for "Rhum, sugar, and plums," it is fair to believe he continued in the business up to that time. He was licensed to sell "without doors;" that is, to persons not guests of his house or inn.

As early as 1730 there were many places where entertainment could be obtained for man and beast; and the town authorities considered these public-houses as the most appropriate places whereon to post the warrants for the annual town meetings. In 1722 Moses Curtis was an innholder. In 1745 Edward Wentworth had facilities for entertaining guests in Canton.

The question of granting licenses came up in this town; and Samuel Billings, Daniel Talbot, Eleazer Robbins, Theophilus Curtis, Benjamin Johnson, and Richard Stickney were granted the privilege to sell liquors. Several of our townsmen, however, "although they had no objection to the gentlemen above named, are still of the opinion that the multiplication of such houses has been of ill consequence to the town in general, especially to youths and the unthinking part of the town;" and they therefore prayed the selectmen that no more be licensed than had already been approved.

Deacon Joseph Tucker, one of the first settlers of Canton, appears to have kept an inn in 1742 "on the common and most general road to Rhode Island;" how long I cannot

say, — possibly thirty years, for he was living on that site that length of time, and he probably did not begin to keep an inn in the latter part of his life. It was situated very near the site where stands the Crane schoolhouse. Chief-Justice Lynde mentions stopping here at one time.

After the death of the deacon, his widow, Susanna (Pelton) Tucker, continued the business, and finding she needed assistance, took into partnership, in a business and matrimonial way, Richard Stickney, who appears to have been the landlord in 1757.

From 1767 to 1787 this tavern was kept by Samuel Capen, who was born in 1745, and died Oct. 7, 1809. The following extract from an old diary may or may not refer to the building of this house: "Sept. 3, 1757, Father at Mr. Capen's; Sam raises his house in the afternoon." In this tavern was born, May 27, 1777, his son Samuel, who was well known to the present generation, held many offices of trust in the town, and died in the house which he erected in 1849, at Canton Corner, Jan. 22, 1863.

Samuel, the landlord of the old tavern, was not only a famous singer, but a composer as well. He was the author of a book containing some exquisite tunes, entitled, "Norfolk Harmony;" and at his house were often held the meetings of the singing-club. From the tavern at South Canton he removed to Pleasant Street, and lived on the place opposite the terminus of Sherman Street. Here he resided in 1794; from here he went to Canton Corner, living in the old house built by John Wentworth, Jr., until his death. Gen. Elijah Crane took possession of the old tavern soon after Capen left it, and was landlord from 1789 to 1800. Here on the 9th of January, 1797, were decided all matters pertaining to the separation of Canton from Stoughton. In granting his license as an innholder, the selectmen declared that he was "of sober life and conversation, suitably qualified and provided for such employment, and attached to the Constitution and laws of the Commonwealth." The committee on the fish business met at his tavern in 1795, and the following year the "Proprietors of the Common Field" met on the 25th of April, and chose their officers.

We have seen that Chief-Justice Benjamin Lynde, on a hot day in August, 1720, invited his Canton friends over to the Roebuck to test the quality of Kingsbury's Madeira. Judge Sewall also mentions that he lodged there the same year. On Fast Day, 1883, the Canton Historical Society, leaving the "old Ark" in Norwood, followed the king's highway, leading to the Providence Plantations. On the site of the house where now resides Simon Gould in East Walpole, they found the cellar of the old tavern. The old walls were intact, and many of the timbers showed that they had once belonged to a much older edifice.

On the site where stands the former residence of Dr. Ezra Abbot, there once stood a large house, erected by Jeremiah Ingraham, who came to this town from Attleboro' in 1740, married Susanna, daughter of Deacon Joseph Tucker, and resided upon this farm until his death, which occurred Feb. 11, 1773, in the ninetieth year of his age. He was a man of such prominence that this part of the town was known for many years as the Ingraham Neighborhood, the school near his house as the Ingraham Branch, and the corner of Washington and Neponset streets as Ingraham's Corner. His son Jeremiah married, Feb. 13, 1755, Abigail, daughter of Joseph Hartwell; and from this union are descended some of the most famous families in the annals of Maine, the Hon. Reuel Williams, United States Senator, and Joseph Hartwell Williams, Governor, being among the more distinguished. It was one of the places of meeting of the ancient musical society, and Elijah Dunbar makes frequent mention in his diary of a "sing at Ingraham's."

Jeremiah Ingraham, after the death of his father, sold to Supply Belcher, in 1778, the "home farm," as he described it, lying on both sides of the Taunton road, containing on the west of the highway twenty-four acres, running from Billings Lane, now Neponset Street, to the land of Abijah Jones. The larger portion on the east side of the road contained over sixty acres, and extended from the Great Elm opposite Church Street to near the house now owned by Arthur C. Kollock.

Supply Belcher, the purchaser, commonly known as "Uncle Ply," appears soon after he bought it to have opened a tavern, which on the map of 1785 is designated as Belcher's tavern. It probably was not kept by Belcher very long after this date. He was the son of Clifford Belcher, who was taken in such "a surprising manner" on the 23d of April, 1773, and died on the 26th. Supply was born on the borders of Canton, April 10, 1752. He removed to Augusta in 1785, thence to Farmington in 1791, which town he represented in the Legislature in 1798, 1799, 1801, 1802. He had a son, Hon. Hiram Belcher, who was a member of Congress. Supply Belcher was a prominent member of the Stoughton Musical Society; often we see mention in old diaries of a "sing at Belcher's" while he was "mine host" of the tavern. In 1782 he and Elijah Dunbar, another famous singer, went to Commencement at Harvard, and enjoyed the musical part of the exercises. Nor was it alone as a singer that Supply Belcher was noted. He was a composer of no mean ability; and in 1794, when he issued his "Harmony of Maine," the pieces contained in it were so excellent that they gained for their author the title of "The Handel of Maine." He died June 9, 1836.

After the removal of Supply Belcher to Maine, the house was occupied by Capt. Thomas Crane, who resided here until his death, May 5, 1787. He was a brother of Major-Gen. Elijah Crane. The selectmen were accustomed to meet at Crane's and Smith's alternately during this period; and a well-worn path existed from what is now the town farm to this tavern, crossing Pequit Brook near the bridge on Sherman Street. In 1788 Eunice Crane, the widow of Captain Thomas, advertised the house for sale, and said that it "has been improved for a tavern for many years." When Dr. Abbot purchased the place in 1836, the old tavern was demolished, and such portions of it as were sound, used in the erection of the present house.

Jonathan Leonard, commonly called "Quaker" Leonard, was a member of the Society of Friends. He built the southerly portion of the present Massapoag House in 1789, and occu-

pied it as a private residence for many years; unsuccessful, however, in his business affairs, he was obliged to surrender the old house to his creditors. After he left town, the house was occupied by David Spaulding, who kept a public-house. In front of the tavern was the sign of a stage-coach with four horses attached. It was during his day that the Canton Lyceum flourished, and at his tavern their meetings were held. Spaulding left the tavern in 1834. He died June 12, 1838, aged thirty-eight years, and was buried in the Canton Cemetery; and James Bent, the son of Capt. William Bent, the landlord of the Eagle Inn, took charge of the house. The old sign was replaced by one bearing the legend, "James Bent, 1834." A stage driven by the "Bent boys" made regular trips to Boston. Mr. Bent continued as landlord until his death, which occurred Feb. 3, 1847, on which occasion Mr. Elijah Crane wrote from Savannah, "I regret to hear of the sudden demise of our old friend Bent. He was an honest man, which is the noblest work of God. Peace to his ashes!" and Mr. Crane adds, "I am in better health than I was when I carted wood from Canton to Boston barefoot." We have pleasant recollections of this old tavern and Mr. Bent's kindness to little boys. The year following the death of Mr. Bent the tavern was in charge of his twin sons, Nathaniel and Elijah. Shortly afterward the old hostelry was altered by Mr. Lyman Kinsley. He remodelled the old house, raised it a story, and on the northerly side built a new hall. This hall was considered a very fine one in its day. Well do we remember its dedication, which took place Feb. 3, 1848, when the following gentlemen acted as the managers of the ball on that evening: F. W. Lincoln, Lyman Kinsley, James S. Shepard, Vernon A. Messinger, Ezra Abbot, Charles H. French, William Tucker, C. W. Marden, Uriah Billings, Oliver Deane, S. B. Noyes, Ellis Tucker, William Tucker, 2d, A. O. Sinclair, Alonzo Kinsley, J. Mason Everett. The name "Massapoag," which was given to the hotel at this time, has been retained to the present day. For some years, under the care of Mr. Stetson, it was a first-class country hotel. Many families came from Boston to spend

the summer here; but after Stetson left it, it deteriorated, the smoke from the forge was in certain directions of the wind disagreeable, and it gradually descended from a second to a third class house of entertainment.

In the old hall have been held some of the liveliest political meetings that have been seen in a country town. For many years it was our only dance-hall; and here were witnessed the last of those old-time contra-dances, now gone by. No more the vision of Mrs. Sinclair as she "took the steps," or Nathaniel Bent as he cut the "pigeon's wing," will gladden our eyes; but the recollections of the happy nights passed in the old hall will linger in the memory till time with us shall be no more.

At the southeast corner of Washington and Pleasant streets stood, during the Revolution, May's tavern. The old well, sixty feet deep, now covered by a large flat stone, may still be seen under the catalpa-trees, which were brought from Georgia. Before the days of the Aqueduct Company this well was used by the whole neighborhood, and a great trough furnished water to the thirsty horses. No trace of the house exists to-day; but its site is approximately fixed by a large black-heart cherry-tree, which still produces luscious fruit. To the traveller from Taunton and beyond, journeying toward Boston, May's tavern was a convenient stopping-place. There was no turnpike built until the first quarter of the present century; consequently nearly all travellers passed this house. As early as 1735 Nathaniel May was fined for travelling on the Sabbath Day; and as early as 1740 Samuel May had a shop on this corner. In 1747 Nathaniel May furnished the motive-power at the raising of the third meeting-house. In 1766, in the month of October, the selectmen dined there. Five of them paid for their dinner at five shillings per man, and four of them had "boles of tody" at five shillings per bowl, old tenor. Two years afterward Joseph Billings was fortunate enough to kill fifty-eight rattlesnakes; overjoyed at his success, he invited his friend, Joseph Hewins, to dine with him. The landlord of May's tavern presented him with the following bill:—

To 2 Dinners	0	9	0
" Rum		3	4
" Flip and other liquors		7	0
" Rum		1	8

£1. 0. 12.

The flip was delicious; and for fear the secret should be lost, we will reveal the mystery of its decoction. Four pounds of New Orleans sugar, four eggs, and one pint of cream were thoroughly mixed and allowed to stand two days; then when the anxious customers appeared, a quart-mug nearly full of beer was drawn, and four large teaspoonfuls of the compound put into the beer; then the loggerhead, well heated, was applied to each mug, then one gill of rum added to each mug; and the work, as far as the landlord was concerned, was completed. All that remained was to uncover, and drink the king's health.

Years passed by; the old sign still swung listlessly on its hinges.

" Oh, the days are gone when the merry horn
Awakened the echoes of smiling morn,
As, breaking the slumber of village street,
The foaming leaders' galloping feet
Told of the rattling, swift approach
Of the well-appointed old stage-coach."

The easy times of peace passed away; and as the select-men met at the tavern they had other matters to discuss than the larder or cellar. Nathaniel May was now "mine host;" and his tavern was designated by Captain Endicott as the place of meeting of the men of Canton who were willing to answer the alarm. Nor only this; but troops from the towns beyond stopped at the old tavern, and night after night every floor was covered with the recumbent forms of young volunteers.

In later years a singular incident happened in this old tavern. The house was at one time occupied by a lone woman, who, hearing some noise in the night, got out of bed, lighted a candle, and made a thorough search, as she supposed, for robbers. Finding no one, she went to bed and went to sleep.

A few weeks afterward, a man was arrested for an offence committed in another town, and while confined in Dedham jail, confessed, among other matters, that he broke into May's tavern on that very night; that he heard the woman descending; that he saw the light, and at once climbed up the yawning kitchen chimney and sat upon the crossbar until all had become quiet.

In 1777 an advertisement in the "Continental Journal" informed the Stoughton friends of the soldiers in the army to the southward that if they would lodge their letters either at Mrs. May's tavern, in Stoughton, or at Mr. Randall's, in Stoughtonham, on the 8th day of January, 1777, and pay three shillings per letter, they would be duly forwarded to their destination by William Shurtleff, post-rider. When the news of the first alarm reached Stoughton there was as much excitement as at Canton. The men procured their arms and started for May's tavern, from which they marched to Boston.

This tavern was the resort of the early musical society. In 1766, on account of some difficulty, "the Singing Meeting at May's was broke up;" but the next year, March 9, 1767, there was a meeting of the singers at May's, "all differences were made up," and there seemed to be "great love and harmony." Here also were held meetings where great love and harmony did not prevail; such as meetings concerning the building of the schoolhouse in 1770, the draft in 1776, and the meeting of the Committee of Correspondence in regard to the Tories, and their trial, where Squire John Kenney presided.

After the death of Nathaniel May, April 18, 1774, his widow sold out her household effects, and Capt. William Bent became landlord in 1780. Luther May appears to have kept the tavern from 1800 up to the time when the nightmare carried him off, on the 12th of April, 1812. In 1807 a singing-school was kept at Luther May's, but "there were so few pupils that were like to make singers that they flung it up." The material consisted of Adam Morse, A. Kinsley, A. Upham, E. Pitcher, T. Wentworth, George Downes, Charles Taunt, Gideon Mackintosh, Dr. Stone, D. Leonard,

Eliza Carroll, Mary Billings, Sally Wentworth, Eliza Downes, Ruth Fisher, Polly and Ruth McKendry, Avis, Elizabeth, and Polly Wentworth.

From 1796 to 1812 all the school-district meetings of the Corner were held at May's.

In 1822 the old tavern was unoccupied. The following account of it at that time has been preserved:—

“I have been and examined Mrs. May's, and find it bad enough, in all conscience. The kitchen is poor and miserably old, with an antique fireplace, with the oven in the side, hard by the back. In one end is a place they call the bar; but it is not unlike a small sheep-pen. The door opens into it directly from without, with a wooden latch; the cracks on each side are sufficient to let in wind and weather; one of the chambers is painted with skim-milk and Spanish brown, which gives it a very unique appearance. There are two small bedrooms under the roof, for I forgot to mention that it was a back lean-to house, in the style of sixty years since. These chambers are so near the roof that there would be no danger of falling out on the back side. Besides, I presume the house is not destitute of inhabitants, though human beings there were none.”

About 1824 the old building was occupied as a tavern by John J. Wood. The exact date of its demolition is unknown to me; it was between the years 1837 and 1840. One gentleman informs me that he remembers when the sign represented a bell, and it was called the Bell Tavern. I am informed that a portion of this old tavern was moved to Chapman Street, opposite the terminus of Sherman Street, and converted into a tenement-house by that indefatigable preserver of ancient buildings and friend of our early days, Elijah Bailey.

On the site where stands the house known as the Huntoon homestead there stood, in the latter part of the last century, a large old-fashioned mansion which was used as a tavern.

Capt. Amos Upham was the landlord; and he was a member of the Masonic fraternity. There was a hall in this old mansion on the northwest side, and here the Masonic brethren were wont to meet on winter evenings. They had no charter, but held what are known as sodality meetings. The honest landlord took the east; Jesse Downes, the father

of the commodore, the west; John Capen the south; and George Jordan acted as Tyler. In 1814 Cobb's tavern, on the Sharon border, was substituted as a place of meeting. Jonathan Cobb was evidently a lover of the craft, for on the walls of the old tavern can still be seen blazoned the symbols of the Masonic order.

In 1807, after the ordination of Rev. William Ritchie, the ministers and council were entertained at Mr. Upham's tavern. The same year the hall was used for a dancing-school.

Mr. Upham sold his house of entertainment to Mr. George Downes; and on Sept. 16, 1819, the hall was used for the last time, when Mr. Joseph Lancashire delivered an address on education. On the 21st of November the house took fire. The people at the meeting-house first discovered it, and rang the bell. Samuel Capen's hatter-shop was torn down, and the old Capen house, built by John Wentworth, Jr., was with great difficulty saved, to last until 1879, when it was demolished. The house of Dr. Jonathan Stone, at the corner of Ragged Row, commonly called the Withington house, or English Cottage, was also in danger, having been in flames many times, but was finally saved.

In 1820 Mr. Downes erected the house now standing. It contained perhaps the only hall in Canton in those days. Here came all the shows; and either in the hall or on the grounds were exhibited "two bisons and a catamount," and sometimes an elephant. In 1825 the hall was used for religious services while the new meeting-house was being built. The same year a grand ball took place. Here, in 1824 and 1833, performed the celebrated magician, Robert Potter, son of Dinah, slave of Sir Harry Frankland. One who saw him says, —

"I ne'er shall see another show,
To rank with the immortal Potter's;
He's dead and buried long ago,
And others charm our sons and daughters."

On training-days the floor of the room in which these lines were written was so covered with the refuse of punch that the lemon peel floated about upon it. Here, also, met the select-

men to transact their business, and the "Proprietors of the Common Field Meadows." Here was held the annual meeting of the Norfolk Universal Society in 1827. From 1822 to 1829 the post-office was kept in this house.

Mr. George Downes was a leading man in town. He was the son of Oliver Downes, and was born Sept. 3, 1790, and died Feb. 6, 1861. "He was," says one who knew him, "a most useful citizen, — one who sustained and filled with affectionate assiduity the tenderest relations of domestic life; one whose sound mind, candid judgment, mature experience, and sterling common-sense were frequently appealed to in business affairs and highly appreciated by all who knew him." Mr. Downes left the house in 1840, and removed to the farm now occupied by the family on Pleasant Street.

On the 27th of October, 1845, after this house had become a private residence, there occurred in it one of the most tragic events that ever took place in this town. Mr. Huntoon's wife had died on the 2d of October, 1844; and he, with his son, was living in the house with a housekeeper named Eliza Baker. It was when Porter's burning fluid lamps, as they were called, were in vogue; and Eliza had often been cautioned never to fill them when lighted. On this day she went into the dining-room, and bolting the doors for fear of interruption, took the can containing the fluid, unscrewed the top of the lamp, which was lighted, and tipped the can to pour out the fluid. The moment the fluid reached the outlet of the can, a flash ignited it, and there was a terrific explosion. Mr. Huntoon, who was writing in his study, heard the noise and fearful screams. He tried the door and found it locked, then retreating a few paces, he rushed with all his force and burst it open. The impressions of the moment are thus described in his own words: —

"I had written thus far when I was attracted by a noise in the dining-room, whither Eliza Baker had just gone with her lamp. And, oh, what a scene followed! In a moment what a change came over me! From a quiet, calm, and still room instantly the sounds of confusion, fire, and death are heard. What a display of mortal weakness, insecurity, and frailty is here, when the transition from the active



career of life to the insensibility of the grave has been so awfully rapid ! One moment she was breathing freely the invigorating air of life ; the next, the suffocating flames of death. No warning, no admonition. With the suddenness of a flash of lightning enveloped in the devouring flames and without the reach of mortal assistance or relief, what an awful moment, what an age of agony must have been crowded into that single moment when she saw that blazing room and fastened door ! Upon such a scene of mortal agony I never before looked, and I pray God I never may again. Language has no words to express it ; the mind has no power to conceive the horror of it. I cannot realize the scene I then beheld. Its image in my memory is like the awful vision of a frightful dream. I can hardly be persuaded that it is not a delusion."

When Mr. Huntoon entered the room, the woman stood in the centre of it, enveloped in the flames. He threw her on the floor and wrapped some woollen article about her. She was then taken out of the room. In the mean time the flames had communicated to the woodwork ; and it was only by the activity of the neighbors that the house was saved from burning. The blisters on the panels are still visible. Miss Baker died on the following day from her injuries.

On the 23d of September, 1846, the pastor of the First Parish gave an " old folks' party " at this house. The united ages of twenty of the participants amounted to 1314 years, as follows : Mrs. John Sherman, 84 ; Mrs. Jesse Downes, 85 ; Mrs. Nathan Gill, 77 ; Mrs. Draper, 80 ; Mrs. Thomas Dunbar, 65 ; Mrs. Avis Leonard, 60 ; Mrs. Abigail Lewis, 75 ; Mrs. Eaton, 47 ; Mrs. Fisher, 52 ; Mrs. Turner, 60 ; Mrs. Elisha White, 52 ; Mrs. Billings, 80 ; Mrs. James Endicott, 64 ; Mrs. Samuel Capen, 66 ; Mrs. James Bent, 54 ; Mrs. Davenport, 55 ; Mr. Elisha White, 56 ; Mr. Thomas Dunbar, 71 ; Mr. Ebenezzer Turner, 60 ; Major Samuel Leonard, 71.

Many of those who attended this party I well remember, and now they are all gone. Truly —

" Life 's like an inn where travellers stay :
Some only breakfast and away ;
Others to dinner stay, and are full fed ;
The oldest only sup and go to bed ;
Long is his bill who lingers out the day ;
Who goes the soonest has the least to pay."

Friend Crane, the son of Elijah and Sarah (Haughton) Crane, was born in Ponkapoag, on May 20, 1764, in the old-fashioned gambrel-roofed house his father raised, and which still protrudes into the street. In 1801 Mr. Elijah Fisher sold to his brother Abel "the dark colored stage" which he had himself built, together with a full set of harness tipped with brass, also the box, slate, and all privileges of which he was owner at Major King's tavern in Boston. Abel sold them to Friend Crane, who took the house known as the Stearns house, near the railroad bridge, and resided there. In 1812 he built what is now known as the Everett house, and for more than twenty-five years he continued to drive his stage into Boston. King's inn was situated in Dock Square, and was a famous coaching-house. Crane left there for Canton on every Tuesday and Saturday at three o'clock; but he had so many parcels to deliver that it was often ten o'clock before he reached Canton. At one time the stage left from Daggett's in Market Street. In 1823 it was advertised to leave from Barnard's on Elm Street every Tuesday, Thursday, and Saturday. From 1826 the stage was driven by Ozias Gillett, who sold out to James Dunbar. Ezra Swift, Elijah and Nathaniel Bent subsequently drove the stage.

Mr. George Hollingsworth, in writing of Mattapan in his boyhood, thus describes Friend Crane's stage:—

"Twice a week and later every day the stage driven by Friend Crane to and from Canton would halt here to water the horses and take in perhaps a passenger or two. The stores dealing in refreshment for man and beast were the natural resting-places, and from them intelligence was conveyed."

Friend Crane subsequently resided in the house opposite Neponset Street in South Canton. He was a stanch Baptist in his religious belief; and a tablet has been placed in the Baptist church which bears the following inscription:—

"In memory of Deacon Friend Crane one of the founders and early supporters of this church, died March 27, 1847."

Mr. Leonard Everett came to Canton about the year 1815. He was the son of Edward and Hannah (Leonard)

Everett, and was born Sept. 26, 1787, on the old Everett homestead in Sharon, which the Canton Historical Society passed on their way from Sharon Village toward Moose Hill, on the Fast Day walk of 1880. Mr. Everett began business in the Upham tavern, and for a year or two remained in that house; the firm was Johnson & Everett. He then removed to the house we are describing. It is not probable that Mr. Everett had many lodgers at his house, but it seems to have been an excellent place for dinners. On Nov. 15, 1822, when the Crane Guards turned out for the first time in their new uniforms complete, they started from Everett's, marched to General Crane's, took something to drink, fired nine times a six-pounder belonging to Captain Revere, then marched to Thomas Dunbar's, then to Colonel Lincoln's, where they had victuals and drink of good quality, where, after firing a salute, they marched off to the north part of the town. The performance ended by "A splendid Ball in Everett's Hall."

The deacon appears to have been something of a military man, as he is designated as quartermaster. The members of the Ancient and Honorable Artillery Company residing in Canton—namely, Capt. A. Kinsley, Jonathan Leonard, Charles Leonard, Franklin Bisbee, John Gay, and Frederic W. Lincoln—dined in 1823 at Quartermaster Everett's. On the 23d of March, 1826, a military ball took place in the hall of this house. On the 28th of October, 1831, the house and store were burned. It was the day of the ordination of Rev. Mr. Edes, and Hon. Thomas French writes, "Mr. Everett's house was nearly destroyed by fire yesterday afternoon, soon after the services; goods and furniture mostly saved." As I remember this place, it was the very embodiment of a country store. Here congregated all the loafers and idlers in the vicinity, who sat on boxes covered with buffalo-skins, around the stove, and continually spat tobacco-juice upon it. Here were discussed the politics of the town; and the man who could hold his own in argument for the space of a year was looked upon as a village wiseacre.

The store was for many years open on Sundays at noon;

and between the services crackers, cheese, and gingerbread were sold to such as did not carry their luncheon to meeting. Singing meetings were often held here; and in 1839 the committee decided in this house what tunes should be printed and what excluded from the forthcoming collection of the Stoughton Musical Society, to be printed by Marsh & Capen.

Mr. Everett was an active man in the affairs of the town, parish, and church, and held offices of trust and responsibility in all these various organizations. He continued keeping this country store until his death, which occurred March 21, 1852.

In the old Canton Cemetery there stands an ancient stone, which bears this inscription: —

“Here lyes y^e body of Dea’n Stephen Badlam, who died March 20th, 1758, in y^e 38th year of his age.”

And near it is another stone bearing this: —

“Here lyes y^e body of Mrs. Hannah Badlam she died March 16th, 1758, in y^e 34th year of her age. She was y^e wife of Dea’n Stephen Badlam.”

Thus they sleep, — they who kept the old tavern on Ragged Row a hundred and forty years ago. Deacon Badlam was the son of Stephen and Elizabeth (Billings) Badlam, and first saw the light in Milton, May 18, 1720. In 1742 he purchased from Roger Sherman the old farm now owned by the town of Canton, and here he kept until his death a well-ordered hostelry. He was elected to the office of deacon, Feb. 15, 1749. He appears to have been a cabinet-maker, for in 1754 he receives payment for “making a sort of a desk for y^e town books.” In 1767 Asahel Smith, a brother-in-law of Deacon Badlam, came from Dedham and purchased the farm. He was active during the Revolution, and was captain of the second company that marched at the Lexington alarm. It is said that he paid for his farm by the sale of wild pigeons, which he caught in a swing-trap, carrying them to Boston and selling them at the market, and that his income from

this source was one hundred dollars a year. This may appear an exaggeration; but we are informed that the pigeons were so numerous in the vicinity of Pigeon Swamp that one man caught with a net one hundred dozen lacking one. He tried to catch one more, but could not, and would not shoot one. We can well understand how this swamp came by its ancient name.

Capt. Asahel Smith died Sept. 18, 1779, at the age of forty-six years. He also lies buried in the old cemetery, and the lines following are cut upon his stone: —

“My children dear, this place draw near
A father's grave to see;
Not long ago he was with you,
And soon you 'll be with me.”

During Smith's occupancy of the tavern, the old singing society frequently made the roof ring with their melody; but on Sept. 21, 1767, they met at Smith's, and the report was, “samone very poorly.” Here William Billings kept his singing-school, and the exercises were held in the afternoon, as the roads were so bad that it was inconvenient to drive after dark.

During the Revolution the selectmen and the Committee of Correspondence met often at Smith's. Here they regulated the prices of goods and merchandise, or decided on the distribution of supplies to the families of soldiers.

In 1776 the question was discussed in this old tavern as to what should be done with those citizens who refused to take the test oath. In 1778 Captain Smith's bill for hiring soldiers for the town, amounting to £10 18s., was approved; and on the 14th of June, 1779, the committee discussed the question as to the best way and manner in which the men for the nine months' service could be secured.

Captain Smith was succeeded by his son Joseph, who kept a public-house until 1792. On March 12, 1793, the heirs sold the farm to Andrew Capen, father of Nahum Capen, LL.D., the author of the “History of Democracy.” Andrew Capen was very fond of music, and lived to be present at the fiftieth anniversary of the Stoughton Musical Society, held in

1836. It was during his occupancy that the old tavern was finally closed, although it was allowed to remain standing until within the memory of persons now living. It was situated a rod or two south of the present building; the old well still remains. In 1808 the present building was erected, and from Mr. Andrew Capen it passed into the possession of the town. In 1842 an addition was made to it, and in 1881 a new building was joined to the almshouse.

Between the old Blackman house and Carroll's tavern, on the southerly side of Washington Street, stands an old-fashioned house with a lean-to roof, and projecting therefrom an enormous chimney. It has within a few years been curtailed in its proportions and reduced to the size of an ordinary house; but in spite of paint its appearance indicates age. It has been called the Dunphe house of late years, because it was at one time occupied by a family of that name. But at the close of the last century it was the resort of the Federalists of that time. From 1785 to 1800, and how much earlier we cannot say, it was known as the Eagle Inn. It was the house referred to in the "Alphabet Song," which appeared soon after July 4, 1798, in the words: —

"E stands for Eagle, the sign of the inn;

F stands for Federal, who went to drink gin."

The principal patrons of this inn were courteous and bland old gentlemen, who had saved from the levelling influences of the Revolution the traditions of English elegance and good cheer, which they or their ancestors had brought to this country. Capt. William Bent, who lies buried in the old burying-ground at Ponkapoag, came to Canton in 1763. We are not at present able to assert that he occupied this old house for the succeeding twenty years; but that he was engaged in furnishing refreshments, if not in keeping a tavern, would appear from the following entry in an old diary, under date of "Sept. 27, 1769, finish husking; supper at Bent's." Again, in 1771: "Two days at Bent's to meet Dr. Stevens."

In the list of taverns which appear in a series of old almanacs

in our possession, beginning in 1752, we find no mention of our Canton Bent; but this may be because his residence was not at that time on a stage route.

The almanac of 1767 mentions Doty's as two miles beyond Bent's; but this was Capt. Lemuel Bent, whose tavern stood under the large elm-tree near the present Atherton tavern in Milton. The old almanacs further record that May's is three miles beyond Doty's; and Noyce's in Sharon four miles beyond May's.

Capt. William Bent, whose services during the Revolutionary War will be narrated elsewhere, was landlord of the Eagle Inn at the time of the July Fourth celebration. Here he put up such travellers as chance threw in his way, and retailed to the village loafers grog at threepence per glass. The well-to-do farmers purchased West India at three shillings a quart, and the parson always got a drink free.

It was at Bent's that Moses Hartwell, the brother-in-law of Roger Sherman, boarded when he kept the school at Canton Corner in 1766. He had taught the school a decade before, but since that time he had been to Yale College, from which he graduated in 1762. He was the son of Joseph and Mary (Tolman) Hartwell, and was born July 24, 1735. The melancholy news of his death reached Canton, Sept. 6, 1769, and is thus recorded: "Tidings came that Moses Hartwell was taken ill in New York on the 8th of August, and was brought home to his brother Sherman's house at New Haven sick of y^e nervous fever, and died y^e twenty-fifth of y^e same month. Sic transit gloria mundi."

From 1786 to 1796 all the school meetings pertaining to the Canton Corner School were held at Captain Bent's. During the piping times of peace, Bent had leisure to devote to town affairs and to parish matters. He attended to the first painting of the meeting-house; on Sundays he took charge of the boys in the gallery; the supply of the pulpit was in his hands, and the candidates were well entertained at the old inn.

During the war, when not out in service as captain in the Continental army, he purchased and distributed supplies to

the families of the soldiers. He was away from this house between the years 1781 and 1785, when he kept the May tavern. He was appointed one of the committee of the Canton parish to prepare a bill for the separation of Canton from Stoughton; and many were the meetings held alternately at this tavern and at Drake's in Stoughton to adjust the details of the separation. Here, also, were held trials for small offences. About 1800 the sign of the eagle was removed from the inn, and the figure of a horse substituted. In 1805 the committee appointed by the Court of Sessions met here to consult about widening and straightening the post-roads.

Captain Bent kept this tavern until his death, Oct. 16, 1806. It was then taken in charge by his son William, who also in later days kept the May tavern. About 1824 the Eagle Inn was purchased by Gideon Mackintosh, who learned the trade of a hatter of Capt. Benjamin McKendry. He was a genial, gentlemanly man, the father of Adam, and purchased subsequently the farm on which Adam resided at Packeen. Gideon Mackintosh married, Nov. 5, 1812, Nancy, daughter of John and Nancy (Tucker) Sherman, grand-daughter of Roger Sherman. Gideon Mackintosh died Sept. 19, 1859, aged seventy; she died Sept. 19, 1836.

The old tavern, standing just west of Aunt Katy's Brook, was erected April 14, 1798. It contains a hall for dancing; and a piazza on the second story, opening from the hall. Here was held the preliminary trial of Jack Battus. Here Baptist, Universalist, and Catholic clergymen have held the services of their respective organizations, but the old people who were young a half-century ago will best recall the days of sleighing parties, and the merry dance that followed. It was kept by mine host Samuel Carroll, who married a daughter of Adam Blackman.

Mrs. Maynard was fond of describing the old-fashioned "sings" that took place at Carroll's, about 1800, when old Deacon Elijah Dunbar led the singing, and when he called for an old-fashioned pewter platter, for fear of dulling his knife on the new-fangled china that had been placed before him; but most to be remembered was the grand "sing" of 1815, when

the return of peace was announced, and the timbers shook with the ancient melody. Mr. Nathaniel French subsequently taught a singing-school in this tavern, and psalm tunes were sung over and over again.

It was in the hall of this tavern that the first Baptist minister preached, on the 4th of September, 1806. Here the Rev. William Ritchie boarded before his settlement, and here were adjusted the preliminary articles regarding his pastoral office. Here also were the meetings held to oppose the building of the Turnpike in 1806, and also to prevent its completion.

After the death of Carroll, which occurred Oct. 25, 1820, the tavern was kept at one time by John J. Wood; and here Universalist meetings were held. It was subsequently owned by Larra Wentworth, who was born Sept. 6, 1800, and died Dec. 13, 1858. It is now owned and occupied by Edward Cotter. The irregular shape of the doors and windows, and the piazza on the second story, give to the building a peculiar and picturesque aspect.

Capt. John Tucker resided until the beginning of the present century on the farm now owned by Ellis Tucker. He was born in 1748. In 1772 he married Rachel, daughter of Robert and Margaret (Smith) Thompson; she died Oct. 18, 1830, and he Dec. 11, 1826. He was the son of Capt. Samuel Tucker, from whom all the Tuckers in Canton are descended. He came from Milton and settled on the easterly side of the York road; the old cellar-hole and well are still to be seen opposite the residence of the late Nathaniel Tucker; for some reason Captain John was styled "Governor." He married, Dec. 3, 1747, Abigail, the daughter of Major John and Rebecca (Fenno) Shepard. One of his sons, Jedediah, graduated at Harvard College in 1782, became a clergyman, and was settled at London, N. H., in 1789. He died in 1818, and was found by the roadside with his horse standing beside him. Another son, Samuel, resided at York, and married Olive Hartwell, Nov. 30, 1780. Simeon also lived at the Farms near him, and Oct. 23, 1788, married Milla Hartwell. Daniel married Bethiah Gill, Oct. 16, 1777, and resided on

Farm Street in the house now owned by Phineas Tucker. Samuel the father died March 17, 1796, in the seventy-seventh year of his age, and Abigail, his wife, March 23, 1792, aged sixty-four.

The Redman farm was purchased by Capt. John Tucker, in 1803, who formerly resided at the Farms. The old Redman house, built in the earliest days of the settlement, was then standing, and was called the "small old house." Mr. Tucker erected the present house, and here opened a tavern, which was for many years to have a reputation unsurpassed. Within its walls, while it was a new house, on the 3d of April, 1813, the veteran soldiers of the Revolution had a reunion, and afterward enjoyed a fish chowder under the shade of a large button-wood that stood about where the modern avenue crosses the old Ponkapoag Pond bank. Captain John died Dec. 11, 1826, aged seventy-eight.

In 1823 Capt. William Tucker purchased the property from his father, and erected upon a pole about sixteen feet high a gilded ball about one foot in diameter, which about 1827 disappeared and gave place to a sign with "Ponkapoag Hotel" painted upon it.

A number of Boston gentlemen were in the habit of coming out to Ponkapoag to pass the day; and from 1830 to 1850 the hotel was mostly patronized by them and the scores of their friends who were fond of a day's recreation. Captain Tucker erected a shelter on Puffer's Neck, which was known as the Sheep Shore; and here celebrated chowders were made by the landlord, who was well versed in the mysteries of the culinary art.

The Ponkapoag Hotel differed in one respect from other country taverns. There were no boarders and few transient lodgers. The guests mostly confined themselves to a day's sport, driving from Boston early in the morning and returning in the evening. On the 4th of July, 1826, the military company took dinner at Capt. William Tucker's. Pigs were roasted whole, and a fine repast was furnished in a pavilion in the rear of the house. After dinner, the company went up Blue Hill. The Crane Guards, commanded by Capt.

William Shaller, turned out on the occasion. Here, in 1821, Rev. Mr. Huntoon put up when he came to Canton for the first time; and here the council which ordained him met on the 22d of January, the following year. In 1825, a circus ring was constructed in front of the house, and drew the attention of the younger residents of Ponkapoag of that time. There was a bowling-alley connected with the house which has long since disappeared.

Captain Tucker at one period of his life took an active part in town and parish affairs. He was very fond of hunting. A good picture of the jolly captain with his favorite setter is still in possession of his daughter. After the death of the captain, the hotel was occupied, in 1863, by Mr. William Lord, and subsequently by DeForrest Lewis; but with the death of the old landlord Tucker, the old glory departed. In 1869 the property passed into the possession of Hon. Henry L. Pierce. He has added to its area, built a delightful avenue from the house to the pond, and made the Redman farm one of the best in Norfolk County.

The land on which the Cherry Tavern stands was originally a part of Lot No. 5 of the "Twelve Divisions." It was owned in common by David Jones, Samuel Paul, and Daniel Preston. In 1700 it was owned by William Bennett, who sold it to Charles Salter. In 1714 Salter's widow sold the southern third of a sixty-acre lot to Jonathan Kenney. At his death in 1724 it came into the possession of his son, Jonathan, Jr., who sold it to his brother John.

John, the son of John and Abigail (Wentworth) Kenney, was born Feb. 9, 1729, and died March 9, 1805. He was a prominent man in the history of our town. Although not a lawyer by education, he did much of that kind of business which has of late fallen into the hands of lawyers; and many of the deeds, bonds, leases, and indentures in old times were written by him. He was a good bass singer, and went to Boston to buy books for the singing-club as early as 1706. During the War of the Revolution he was active and energetic in the patriotic cause. He was at the outset one of the five sent to the adjournment of the Doty Tavern Congress, which

was held at the tavern of Richard Woodward, at Dedham, on the 6th of September, 1774. The following year he was a minute-man and one of the Committee of Inspection, and again in 1776. He listened to the evidence against the Tories in 1777; and the expression, "This is what I call doing business, as Squire Kenney said when he wiped his mouth and sentenced a Tory," comes down in folk-lore as evidence of his zeal. In 1778 he was selected by our townsmen to bear a message to General Washington, and in 1783 was sent as Representative to the General Court. He gave his property to his son, who agreed to support him, but disregarded his agreement; and the old gentleman who had been considered worthy to clasp the hand of the father of his country died a town pauper.

In 1753 he erected a small gambrel-roofed house on the site where stands the Cherry Tavern. It now forms the southeast corner of the lower story of the present building; and we are informed that the only cellar this large mansion now has is the old cellar of the original house. This house remained in the possession of the Kenney family until 1818, when it was sold to John Gerald, the son of William Fitzgerald, the first of the name in Canton. William lived in 1785 in a house which formerly stood back of the Ponkapoag schoolhouse, on a deserted lane running to Green Lodge Street, on the line between Lot No. 5 and the Indian land. The Canton Historical Society identified the cellar-hole on the Fast Day walk of 1885. This house was afterward purchased by Laban Lewis and removed to his father's farm opposite the Ponkapoag schoolhouse. William Fitzgerald died Sept. 17, 1802. His descendants have dropped the Fitz.

In 1823 the cherry-trees planted by Squire Kenney were in their prime, and persons who were fond of this fruit began to go to John Gerald's; but it was not until 1826 that the old house was raised to a two-story house and extended toward the north. Seven or eight years later the back was raised to correspond with the front.

Before the house was a pole, from which hung a swinging sign on which was represented a cherry-tree and the legend,

"John Gerald, Cherry Tavern, 1827." In 1839 landlord Gerald informs his patrons that "he still retains the well-known stand called the Cherry Tavern, where he will continue to receive and entertain his customers with the choicest fruits and viands of the season."

But landlords are not without their troubles. Now, Captain Tucker of the Ponkapoag Hotel had a fine road across his farm to the pond, a good landing-place with boats, and opportunities for a fish-fry, so that many persons drove by the Cherry Tavern and patronized the rival tavern. In order to divert a portion of this custom and to make his place of equal attraction, Gerald had a canal dug in 1831 from the old pond bank near where the house of David Talbot stood, through the bogs to the pond, placed upon it a boat, and announced that boats were in readiness for those who desired a sailing or fishing excursion on Ponkapoag Pond; but the scheme was not a success.

The long house on the opposite side of the street was formerly connected with the Cherry Tavern. The lower part was used as a shed for horses, while in the upper story was a bowling-alley. It was removed to its present site in 1839. Under its roof the old canvas-covered baggage-wagons from Leach's furnace at Easton used to pull up.

Mr. Francis Sturtevant purchased the place in 1841. He was born April 2, 1779, and died at Canton, March 18, 1863. He continued to keep the tavern until his death. The house subsequently was purchased by Samuel Cabot, M.D., of Boston, who converted it into a private residence. The open yard was filled with trees, the old pump with its ample trough denied the public, the bar removed, and man and beast pass it now with thirst unquenched.

Philip Liscom, Jr., who kept a hotel in 1769, was the grandson of that Philip Liscom who married Charity Jordan, of Milton, Dec. 24, 1701, who was living at York in 1716, and may have lived there in 1708, when he was warned out of Dorchester. He owned our church covenant in 1718, and the same year held the important position of constable; and two years later, when his neighbor, Jonathan Jordan, under-

took to resist his authority, he was forced for his audacity to pay forty shillings to the king. One of his sons, Benjamin, who was born Nov. 4, 1720, is recorded as having been killed by the Indians in 1746. He died "in the twentieth year of his majesty's reign, leaving no wife nor child nor any legal heir." His brothers, Philip and John, immediately began a law-suit for a seventh part of his estate, consisting of a house with seven acres of land, bounded west by the road leading to Bear Swamp. This Philip had a son Philip, born June 23, 1731, who married Miriam Belcher, Nov. 16, 1752, and died Feb. 8, 1774. He was the innkeeper of 1769. His inn was situated, according to the old almanacs, "one mile south of Doty's and two miles north of May's." It occupied the site at the corner of Washington and Sassamon streets, and preceded the house built in 1848, still standing, and owned by George B. Hunt. The original house was probably built about 1767, for Squire Dunbar mentions it as the place where, on Sept. 16, 1767, they had "Fine singing at Liscoms New House." But though Liscom was a good singer, he could not keep a hotel; and after running it two years, he could not pay his taxes, and could not pay the fine for not paying his taxes, so to jail he went.

From 1760 to 1768 Henry Stone styles himself "innholder." He resided on his father's homestead, now occupied by Thomas Bailey Aldrich. He was the son of Daniel and Thankful (Withington) Stone, and was baptized by the Rev. Joseph Morse, Feb. 19, 1721. In 1756 he was out in the French War, and the following year was at Crown Point. In 1760 he was at home again, and occupied the estate of Samuel Vose. In 1762 he administered upon his father's estate, and the same year desired to purchase the town's right in "The Landing Place at Milton." In 1765, in connection with Edward Wentworth, he erected at Milton the first chocolate-mill in the country, which has been doing business ever since. He had a mill on Ponkapoag Brook, on the "upper mill pond," the remains of which are still to be seen a few rods below the bridge at Ponkapoag, and are worth a visit for their picturesque beauty. He married, about 1742, Lydia

Wadsworth. To his house to woo his daughters came Joseph Bemis, Nathaniel and Lemuel Davenport, Elisha Crehore, Capt. Thomas Crane, and Thomas Allen, and were successful in their suits. From 1766 to 1774 he was on the committee of the First Parish. He died June 7, 1784.

Another tavern kept by Mr. Kinsley is mentioned in 1798. Here the committee chosen by the town of Milton met the committee of Canton on the 19th of March.

From its intimate connection with the Revolution, an account of the Doty tavern will be found in the history of that struggle.

Williams's tavern was not properly in Canton, but just over the Sharon line, opposite land owned in 1803 by Jonathan Cobb. It was in existence and frequently mentioned about 1788.

In 1830 Mr. Francis W. Deane kept a tavern at the corner of Washington and Neponset streets, in the house built in 1828 by Dr. Simeon Tucker, but it was only for a year or two.

On the opposite side of the street from the Eagle Inn stands the old Blackman house. Rev. Theron Brown says this house was for many years known as the Baptist Tavern. It was evidently not a public-house; the only event of any public interest which has taken place within its walls was the meeting on the 22d day of June, 1814, when the Baptist Church was organized, and when the dinner served must have equalled that of any hotel. When Mr. Porter preached here on Sept. 12, 1783, he boarded at Blackman's, as did also Rev. Mr. Ritchie in later days; for boarding these and other candidates, Mr. Blackman received £22 15s. 1d.

"The moss-grown dome where first they met,
By the old road is standing yet;
And near the landmark mountain high,
The small brown schoolhouse, where in days
Of strengthening hope they sung God's praise,
Waits while the years of time go by."

In 1840 Zadock Leonard had a tavern at the junction of Church and Neponset streets. The hall is known as Union Hall.

CHAPTER XIII.

CIVIL HISTORY, 1726-1750.

WE have thus far traced the history of the Dorchester South Precinct from the time it was a wilderness until it became incorporated into the township of Stoughton.

The records of the town from its incorporation principally consist of the names of the town officers chosen at the annual meetings, of the perambulation of the boundary lines between Stoughton and the adjoining towns, of the amount of money yearly raised to defray expenses of the town and the minister, of the presentation of petitions, of the manner of notifying legal meetings, of the bounds of highways, of the choosing of a representative to the General Court, of the right of swine to go at large, of the bounty on crows and squirrels, of the remitting of rates, of the mending of the highways, and of the appointing of a suitable person "to inspect y^e boys on y^e sabbath."

From the year 1700 the inhabitants of the "New Grant" increased very much in population and material prosperity. Twenty-seven years after, the number of ratable polls was one hundred and eighty, and one hundred and twenty-one houses had been erected. Seven hundred and sixty-three neat cattle and horses were owned by the cultivators of the soil, and the land had been redeemed to a certain extent from the wilderness. Lands lying between the modern towns of Stoughton and Canton were still called Mount Hunger Fields; but no settler need starve to death on his land.

The settlers, aside from their natural increase, received large accessions from strangers. The streams had been utilized; six or seven saw-mills and two grist-mills were in active operation. On Ponkapoag Brook, Robert Redman had built

a saw-mill; and near the road leading to "Mashapogue," Ebenezer Maudsley (Mosely) owned the "corn mill." Philip Goodwin and William Royall had also mills.

Again the manufacture of iron implements had become a business; and at this time there were four iron-works engaged in smelting ore from Massapoag Pond, which was obtained by purchase from the "Proprietors of Dorchester." In the year 1724 Ebenezer Jones and others, "y^e owners of y^e iron works," purchased three hundred and seventy tons of ore at three shillings per ton, and Capt. Ebenezer Billings one hundred tons at the same price; and the total amount sold to all purchasers during this year alone was seven hundred and seventy tons.

One of the articles in the warrant, March 4, 1728, was to see "if the town would purchase some lands of the Indians for pasturage lands, if liberty can be had of the Council so to do; *i. e.* the two pieces formerly petitioned for." This would appear to be land which it was desirable to purchase for the use of the minister. It consisted of two pieces, of fifty acres each,—one on Pleasant Street, west of the almshouse, and one adjoining land of George Wadsworth and Edward Capen, near Indian Lane. It would appear that the council did nothing about it, for in 1729 an article appeared in the warrant "to see if the town would pay for the piece of land near Mr. Dunbar's, which the town voted to purchase, that was, or is, Mr. John Withington's, for the benefit of the town, or if said land is not purchased, to see what salary will satisfy Mr. Dunbar without purchasing any land at all." This land was bounded on the east by land of Capt. John Vose, and on the west by land of James Endicott and Daniel Stone.

This year £80 was voted "by way of rate for the use of the ministry in this town," and a committee was appointed to provide for the council attending the coming ordination of Samuel Dunbar.

On the 9th of October, 1727, a petition was received by the town, from Nathaniel Hubbard, Richard Williams, James Draper, Jeremiah Whiting, and John Eaton, all of whom lived on the northerly side of the Neponset River, in the part of

Stoughton now Dedham. The petitioners said that they could not possibly attend the public worship of God at Stoughton, although they had cheerfully and constantly borne their portion of the charges of the ministry when it was a precinct, and they desired that they, with their estates, might be freed from the ministerial rate. This petition was granted.

In 1737 Ebenezer Woodward said: "About nineteen months ago I removed from Dedham to my house and farm in Stoughton, on the west side of Neponset River, about two miles and a half from the meeting-house in Dedham, and eleven or twelve from the Stoughton meeting-house as the road goes." Hubbard purchased his farm at Green Lodge, in 1719, from Capt. John Nelson, — one of the Stoughton heirs by right of his wife.

In 1730 the town refused to send a representative, and was accordingly fined.

An article was inserted in the warrant in 1727 "to see what action the town will take in regard to procuring a free passage for fish up the Neponset River."

Thus was opened a fight between the towns of Canton, Stoughton, and Sharon, and the mill-owners on the Neponset River, which was to be fought with bitterness and great expense to both parties, and to continue nearly a century.

The alewives are accustomed in the spring to leave the salt water and pass, with the incoming tide, up the rivers and brooks to the fresh-water ponds. Before the coming of the white man, the Indians had learned that these fish, placed upon the corn-fields and allowed to decay, rendered them more fertile. The number of fish that annually journeyed to the brooks of Canton was enormous. Before any obstruction existed to their passage, Ponkapoag and Pecunit brooks were so filled with fish that a traveller, riding through one of these brooks, destroyed numbers of them with the tramping of his horse.

The migration of these fish was a great source of income to our ancestors. Whether they were made proud with the coming, and humble at the going of the alewives, like our neighbors of Taunton, we cannot say; but it was a great

source of trouble to our people when the manufacturers on the Neponset put in dams so as to prevent the passage of fish, and deprive them of one of their sources of income. If they did not eat them, they sold them to the poor "French Neuters" in 1758, and charged two shillings a hundred for them.

The only course open was to appeal to the General Court. A petition was accordingly prepared by Elhanan Lyon, "the great troubler of the church," setting forth this grievance.

In 1766 the matter was again discussed. The mill-owners at the lower or first dam demanded that the towns should make and maintain a passage-way six feet wide, which should remain open one month in the year, and that they pay £100 per year to each of the two owners. The towns did not see the fairness of this proposition, and refused to accede to it.

In 1783 Hon. Elijah Dunbar was appointed to present a petition to the General Court that the obstructions in the Neponset River should be removed, the towns of Sharon and Walpole joining. Daniel Vose and David Leeds agreed that if they were subject to no expense, they would open a sluiceway four feet wide, to be open only when the tide came in. The committee of the towns were in the habit of sending emissaries to spy out the obstructions; and it is asserted that Daniel Vose, finding one of Canton's myrmidons looking about his dam one dark night, threw him into the pond.

In 1788 the inhabitants of Stoughton and Sharon were in high glee; for the lower dam gave way and let the fish pass in great plenty, some going as far as "Ponkapogue and Massapoag." The brooks were cleared as far as Colonel Gridley's mill, but whether beyond that or not I am not informed; and the expense for one year alone was £89 15s. In 1789 Mr. James Endicott was employed in work at the Lower Mills connected with the fish-ways.

In 1793 Mr. Benjamin Gill attended the General Court for the purpose of obtaining some redress, and an important suit against Leeds and Vose was decided in favor of Stoughton and Sharon the following year.

In 1794 Hugh McLean petitioned for leave to close his

sluice-ways; and the town again sent Benjamin Gill to remonstrate. In 1796 a joint committee from the towns of Dorchester and Milton represented to the General Court that great damage was done to individuals in the most valuable season of the year, by stopping from work the numerous mills on the Neponset, many of which were important manufactories, and the inconvenience to which the inhabitants were subject to, by stopping the grist-mills; and that they believed that the quantity of fish which passed up the river was so inconsiderable that it was not a matter of much consequence.

The Act of incorporation of the town of Canton, passed on Feb. 23, 1797, continued to the inhabitants of modern Stoughton the same rights that had been enjoyed by both towns; but on March 10, of the same year, a new Act was passed, whereby Stoughton was debarred from the privilege of choosing a committee to join with the other towns referred to, for the purpose of regulating the fisheries.

In 1802 John Billings offered to pay for the exclusive right of taking the fish in Ponkapoag Brook, five dollars for the first, ten dollars for the second, and eighty dollars for the fifth, years.

In 1803 the towns again petitioned for sufficient sluice-ways through the dams on the river; and Paul Revere and others were notified not to shut their gates until the 20th of June, agreeable to an order of the Committee of the Court of Sessions.

In 1805 the Committee of the General Court desired that three disinterested persons repair to the dams on the Neponset River, and take into consideration the whole interest, order such alterations to be made as should allow the fish to pass, see that the gates should be hoisted and continue open thirty days, and require the expense to be paid by the mill-owners. Edmund Baker, who owned one half of a dam, refused to pay his assessment, and a suit was instituted, which was decided adversely to the town. The expense attending the fish contest amounted in the year 1806 to \$78.98; and Mr. Jabez Talbot estimated the expense that the town of Stoughton had been at, in order to get free passage for the

alewives, from 1730 to 1800, at \$182.93. As late as 1809, I find "the mill-owners are to be opposed by all lawful means by this town."

Finally, modes of obtaining a livelihood increased with the growth of the town; and the benefit derived from the alewives was not equal to the expense of fighting the mill-owners of the Neponset.

By referring to the Act of incorporation of Stoughton as a town the reader will observe that a certain section beginning, "And further it is to be understood" provides that those persons who were the owners of the common and undivided lands in Dorchester or Stoughton should have the same rights that they had always possessed, provided no Act of incorporation had ever been passed, any law or custom to the contrary notwithstanding. Now, one of these rights was immunity from taxation. Three years after the incorporation this matter which was "to be understood" seems to have been the very thing that it was advisable should not be understood. The inhabitants of Stoughton were desirous that wealthy land-owners should assist them in paying a portion of the town, county, and State taxes, thus lightening their own burdens and adding to the material wealth of the town. The matter was proposed for the town's consideration in 1728; but nothing was done until the 18th of May, 1733, when a committee was appointed, consisting of Capt. Isaac Royall, Lieut. William Crane, and Elhanan Lyon, to petition the General Court, through their representative, Moses Gill, for liberty to tax the non-resident proprietors. The matter of drawing the petition was referred to Elhanan Lyon, who says he was seven days composing it and six days transcribing it. This memorial set forth that the inhabitants of Stoughton "have been at great expense in settling and supporting a minister; that the charge of supporting their poor is very great; and that within a short time nineteen or twenty families have been released from the town and annexed to Dedham, and that sixty or seventy acres of meadow land have been lost by such transaction." To contest this petition, a committee of the proprietors was appointed under the lead-

ership of Edmund Quincy. He was born in 1681, graduated at Harvard College in 1699, was subsequently a judge of the Supreme Court, and commander of the Suffolk Regiment. He was sent to England in 1737 by the General Court to arrange the boundary line between New Hampshire and Massachusetts Bay; while there, he was attacked by the small-pox and died. His remains were interred in Bunhill Fields, where the remains of John Milton and John Bunyan rest, and over his grave the General Court erected a monument, which was subsequently destroyed, when the ground was ploughed, as it was customary to do every fifty years. In answer to this petition Mr. Quincy said that,—

“in the first place, the inhabitants of the town of Stoughton have been at no more expense in supporting the institution of religion than formerly; they are not a young people, and the minister now settled over them is not the first one they ever had; that from 1707 until the present time they have maintained the ministry without taxing the non-resident proprietors, and cannot possibly stand in need of it now, when they are four times as numerous and able as they were at first. To the second allegation the non-residents reply, That had they remained a part of Dorchester, they would have had their poor supported at the town's charge, to which they contributed less than their actual proportionate share; but to pray the town of Dorchester first to set them off, and then to pray the Court that they may have liberty to tax the unimproved lands belonging to the inhabitants of the town of Dorchester, for they are the owners, the proprietors deem without reason or precedent. To the plea that they have lost some families lately, the proprietors reply that the court judged Stoughton to be strong enough to support themselves without the aid of these families, or they would not have set them off.

“To the assertion in the petition of the town of Stoughton that there is a considerable quantity of land that belongs to the non-resident proprietors, that has never yet been rated towards the support of the ministry or other charges, although the land has greatly risen in value, the non-resident proprietors reply, That the statement dates back too far; that it refers to the time of the settling of the people in the place, ‘which is supposed to be about thirty years,’ and also to the upholding of the Gospel among them, which is supposed to be about twenty years back, when the fact is they have only been a township about six

or seven years, and until that time they were encouraged and assisted by the town of Dorchester. The building of their Meeting House was assisted by the subscriptions of the Proprietors. Their writing and reading school was often in part or in whole maintained by Dorchester, and Mr. Morse, their minister, was allowed to draw his salary from the town treasury. The proprietors further assert that the value of the land has scarcely risen at all, for the reason that the town of Stoughton is a very large tract of land, consisting of about sixty thousand acres, lying in an irregular form, being about twenty-two miles in length upon the road ; and the most settled part thereof, where the Meeting House stands, is upon the six thousand acres of land formerly called Ponkapoag plantation, with some lands circum-adjacent ; that this land is owned and occupied by actual residents, whereas the land of the non-residents lie at a great distance from the settled part of the town, eight, ten, fifteen, and some twenty miles from the meeting house ; that the rise in the value of this land, if risen at all, is not owing to the settlement of this, but to the settlement of other towns to which it is contiguous, such as Wrentham, Braintree, and Walpole, when there are meeting-houses within three miles of these unimproved lands, and the towns of Norton, Easton, and Attleborough also lie adjacent to and border on said lands ; the statement is further made that in the year 1724, the inhabitants of the further end of said tract of land next to Attleborough and Wrentham, consisting of some twelve or fourteen families, by a petition to the General Court, were with their farms annexed to the town of Wrentham, which would plainly indicate that they were too far removed from Stoughton. Now, the lands of the non-resident proprietors at this very place consisted of eight or nine thousand acres, and the proprietors cannot see any reason why they should pay a tax to Stoughton."

The General Court decided that the town of Stoughton should not be allowed to do that which in the Act of incorporation it was distinctly understood they should not do.

There are only three slaves recorded as being owned in Canton in 1734. They were owned respectively by Capt. John Shepard, Isaac Royall, Esq., and Ebenezer Maudsley (Mosely), the latter gentleman's chattel being valued at £150. In 1741 the number had increased to eleven, Nathaniel Maudsley (Mosely) and Deacon Joseph Tucker having one female slave each, Ralph Pope and Isaac Royall, of Medford,

having been added to the list of 1734. The value of a young slave is shown by the following document:—

MILTON, June 9th, 1747.

I, the subscriber, Elizabeth Wadsworth, of Milton, have received of Mr. Timothy Tolman, of Stoughton, the sum of one hundred pounds, old tenor, in full for a negro fello a bought, eighteen years of age, named Primas. I say received by me.

her

ELIZABETH X WADSWORTH.
mark.

In presence of BENJ. WADSWORTH.

In 1734 there were in Canton 141 houses, 10 orchards, 200 acres of mowing land, 101 pastures, 152 acres of tillage land, 4 mills, 3 slaves, and 59 ratable polls. The taxable livestock consisted of 60 oxen, 126 cows, 50 horses, and 119 sheep. Seven years later the number of mills had increased from the four of Royall, Redman, Maudsley, and Goodwin, to eleven, owned by William Royall & Co., Philip Goodwin, Capt. John Shepard, Ebenezer Jones, Jedediah Morse, Ebenezer Man & Co., Deacon Joseph Topliff.

In 1737 the descendants of those who had served in the ill-fated expedition to Canada, under command of Capt. John Withington, in 1690, were granted, by the General Court, rights in a new township called Dorchester Canada, now Ashburnham. Some of these persons were connected with Canton. Major John Shepard received his portion in the right of his uncle, John Shepard, who served under Major Wade; Humphrey Atherton in the right of his father, Consider; Ebenezer Hewins in the right of his brother, Benjamin; Robert Redman in the right of his father, Charles; Philip Goodwin in his own right under command of Major Wade; Joseph Warren, of Roxbury, in the right of Elias Monk; William Royall in the right of Hopestill Saunders.

In 1737 Eleazar Rhoades and others were set to Walpole and freed from ministerial charges until they should have a meeting-house nearer to them than the one at Stoughton.¹

¹ See Appendix XXIV.

In 1738 a petition was presented to the General Court that the line between Dedham and Stoughton be changed, the reason urged being the difficulty of perambulation; and it was suggested that the Neponset River in future should divide the territory of the towns.¹

At a town meeting held at Dedham, Oct. 2, 1738, after consideration and considerable debate, the petition, with a proviso, was consented to; and that a part of Stoughton be taxed to Dedham, and "that Neponset River be made the bounds between Stoughton and the first parish in Dedham." Stoughton also consented, reserving their property known as the "school farm." Until this time the Stoughton line ran about one mile west of the river. The Neponset River, from the Milton line to its junction with Traphole Brook, thence up that stream, was made the line; and the lazy perambulators have since simply recorded it as "a wet line."

In 1740, so great had been the increase in the prosperity of the town that petitions came in from all sides for separation from the mother town.

March 10, 1739-40, the inhabitants of Stoughton voted that the town be divided into two precincts; and at a subsequent meeting the committee reported as follows: —

It is y^e opinion of us y^e subscribers that if y^e Town see cause to Divide into two precincts; that it be Done as followeth, Viz. by a Line parralel with Brantrey Line at y^e Distance of five miles and a half from S^d Brantrey Line, and whereas there is a small Tract of Land in the Southeast Corner of this Town, Set off to y^e north precinct in Bridgewater, that there be half so much Land as there is Set off to Bridgewater as above said taken off to y^e Southwest of y^e above mentioned Line at y^e Southeast end thereof to Ly to y^e North or Northeast part. March y^e 24th, 1739-40.

ELKANAH BILLING.	RALPH POPE.
WILLIAM CRANE.	SILAS CRANE.
GEORGE TALBOTT.	SAMUEL BILLING.
JOHN SHEPARD.	CHARLES WENTWORTH.

Jeremiah Fuller and others, inhabitants of the southwestern part of Stoughton, in a petition to the General Court in 1740

¹ See Appendix XII.

alleged that in the part of the town where they lived one third of the rate-payers desired to be set off by themselves. This petition was opposed by William Royall, Elkanah Billings, Silas Crane, George Talbot, and Simon Stearns, a committee in behalf of the town.

Edward Curtis, Theophilus Curtis, Nathaniel Hammond, and others residing in that part of Stoughton adjoining Bridgewater, petitioned to be set off to the latter town in 1741. To this the selectmen replied that the land which they represented as worthless, and which they called a "gore," was valuable land; that the school farm of the town of Stoughton was situated in that part of the town, and that the annexation to Bridgewater would not only enrich a large and wealthy town, but would "deform" and cripple the town of Stoughton; moreover, that it removed the school farm not only into another town, but into another county. In regard to the distance which Curtis and others were obliged to send their children to attend school, the answer was that it was no uncommon thing for children in Stoughton to go three miles to school.

When the war with Spain had been continued for two years, about four hundred and fifty young men of Massachusetts had perished from the unhealthiness of the climate. From our town James Hodge, aged twenty-one, Ebenezer Warren, aged thirty-seven, and Josiah Briggs, aged forty, enlisted in the company of Capt. Stephen Richards; and in Capt. Thomas Phillips's company went David Kenney and Edward Downes. The expedition commanded by Admiral Vernon, although not mentioned by Hutchinson, has had much light thrown upon it by our townsman, Ellis Ames, Esq. The "Proceedings of the Massachusetts Historical Society for 1881" contains an article entitled "Expedition against Carthage." So dark and discouraging was the prospect that our people assembled at their place of prayer in obedience to the call for a public fast, and listened, both forenoon and afternoon, to such comfort as the good parson could draw from Deut. xxiii. 9, and Ex. xvii. 9-13.

On the 3d of June, 1744, at fifteen minutes past ten in the

morning, the people were attending public service; Mr. Dunbar had just begun the long prayer, when suddenly the meeting-house began to rock and pitch in a terrible manner. There was great excitement; some of the congregation ran out, and one or two were so alarmed that they went into fits. Mr. Dunbar stood unmoved through the terrible excitement, and kept his presence of mind; and God graciously assisted him "to improve the providence." The day on which this earthquake took place was very hot, and the weather had been hot and dry without rain for some time.

On July 8, 1757, about two o'clock in the afternoon, our town was again visited with an earthquake, and again on Oct. 24, 1843. The first sound was like a heavy explosion, and then continued like the rumbling of thunder for upwards of a minute, then died away; the houses were sensibly shaken, and the dishes on the breakfast tables rattled. Nothing like it had occurred since 1727, when the Rev. Mr. Prince says, "At Dorchester the most terrible noise seemed to be among the Blue Mountains, which some then abroad concluded were sunk."

Nathaniel Hubbard, our first moderator and one of our first selectmen, touches for a very short period the history of our town. He was the grandson of the Rev. William Hubbard, the historian of New England. His father was a prominent merchant of Boston, where Nathaniel was born Oct. 13, 1680. He graduated at Harvard College in 1698. His first appearance in Dorchester, as far as we know, was in 1708, when he applied for permission to dig iron ore in the undivided lands. He received his commission of justice of the peace, April 29, 1713. He removed to the South Precinct of Dorchester, and was moderator of our precinct meeting in 1718. He purchased of Capt. John Nelson the same year 310 acres of land at a place then and now known as Green Lodge, which from 1726 to 1738, when the river became the line, was a part of Stoughton. His wife was the daughter of that Captain Nelson famous as one of the Council of Safety to whom Andros surrendered. Her mother was a sister of Governor Stoughton, and this was a part of his country-

place. Judge Sewall records in his diary under date of Dec. 15, 1725, "Mrs. Elizabeth Hubbard, of Dorchester, is buried lamented." Her husband subsequently married Rebecca Gore. In 1723 he was a trustee of the Ponkapoag Indians. On May 8, 1729, he was appointed by Nathaniel Byfield his "Deputy Judge of Admiralty for the County of Bristol, The Province of Rhode Island, The Narraganset Country." In 1741 Hutchinson says of him that "he was the oldest counsellor for the County of Bristol." He further adds "that he was a gentleman of amiable character, and filled the posts he sustained with applause." It is fair therefore to suppose that as he had been moderator of the town meetings at Dorchester, he brought to our first meeting not only all the knowledge requisite to the position, but that grace and dignity which distinguished the gentlemen of the provincial era. He held the position of Judge of the Court of Common Pleas until Jan. 24, 1745, when he was promoted to be Judge of the Supreme Court, which office he held till his death. He erected across the Neponset a bridge, which was called Hubbard's Bridge. In 1759 this bridge became a public one, and was rebuilt by Dedham and Milton.

Judge Hubbard removed to Rehoboth, where he died in 1748. He was a man of marked ability and sound judgment, of commanding presence, and lived in a style of great magnificence for his time.

CHAPTER XIV.

SOME OLD CUSTOMS.

NO New England town was complete without stocks and a pound. We have no means of fixing definitely the location or the time of the erection of the first stocks. It is probable that they were erected on Packeen Plain soon after the first settlers came here. In 1737 they had from exposure to the weather fallen into decay, and the selectmen employed Preserved Lyon to make a new pair. He was dismissed from Milton Church, Nov. 9, 1735, and with Joanna Vose, whom he had married July 12, 1711, removed to Canton. He was a resident of Packeen; his house stood near the junction of Elm and Pecunit streets. He was so small on the day of his birth, Sept. 10, 1688, that his parents put him into a quart tankard and shut down the cover; and he lived to be ninety-six years of age, dying July 14, 1785.

Tradition informs us that he was an excellent workman, and the fact is substantiated by his being employed to erect the first schoolhouse, and also in 1747 the third meeting-house. Mr. Lyon obtained the plank for the new stocks at the saw-mill, framed them at his home, and carted them to the place assigned, paying to Mr. Josiah Kenney — whose blacksmith shop stood on Cherry Hill, between the school-house and Cherry Tavern, near to his one-story gambrel-roofed house — “fifteen shillings for y^e irons.”

Lyon's stocks lasted until 1759, when they became decayed, and new ones were made by William Cunningham, who arrived in town with his wife and three children, Nov. 7, 1749. He purchased five acres of land with an orchard, from John Withington, and in 1764 fourteen acres from the minister

Morse estate, all of which was situated west of the Catholic Cemetery. It is probable that his house was partially framed from the timbers of the old meeting-house when it was pulled down. A portion of this land still goes by his name, though pronounced in the old-fashioned way, as if spelled Kuinecum; and the land owned by him is to this day known as Kuinecum.

The Cunningham stocks lasted to the time of the Revolution. A new pair were erected in 1775, when William Wheeler, Jr., furnished the woodwork, and Samuel Blackman the irons.

Sir Henry Maine says that there is nothing of greater antiquity in England than the village pound; it is older than the King's Bench, and probably older than the kingdom. The first thing that our ancestors did as soon as they became incorporated, if not before, was to erect a pound. An article was inserted in the warrant "to consider and act upon the building of a pound." The town voted to build one, and in 1727 it was finished. Its location is not a matter of record, but it probably stood with the stocks, near the meeting and school house. It did its duty until 1742, when Joseph Esty built a new one on the land of James Endicott; this site was selected by the selectmen as the most convenient, and Mr. Endicott received for the land, or the use of it, £7 10s. Again, in 1760, there are indications of another pound, which was situated in the centre of the village, and for which William Wheeler provided the timber.

The next pound stood on the right-hand side of Pleasant Street as you drive toward Stoughton, just south of Beaver Brook, between that and the driveway that now leads to Charles Draper's factory. It was erected in 1789, the land having been purchased from Abijah Upham; and Joseph Bemis was requested by the town to draw up the specifications for its construction. Its wall extended forty feet in each direction, and was six and one half feet in height; the stones gradually widened from eighteen inches at the top to a width of four feet at the ground. These stones, all procured within a few rods of the site, were capped with stout pieces of chestnut timber ten inches square. The en-

trance was three feet in width and covered at the top with a large cubical stone.

It must have reflected great credit on Lieut. Lemuel Gay when it was completed, for he was well skilled in the art of manipulating stone.

The site of this pound had been selected when the towns now known as Canton and Stoughton were one, and it was used by the inhabitants of both villages. Eight years after the erection of the pound, when the first precinct desired to become a township and take upon itself the name of Canton, it was proposed that the Act of incorporation should contain a clause to the effect that the inhabitants of Stoughton should have liberty to impound cattle, horses, sheep, or swine as long as should suit their pleasure, and when they should no longer desire to drive their strays four miles to pound, — or in other words, when they should erect a new pound at their village, — the town of Canton would pay to the town of Stoughton their proportionate part of the value of the pound at the time the latter should cease to use it. There is no evidence that this was done. In the division of the common property of the towns, the pound remained with Canton; but its situation was as inconvenient to the new town as it had been to ancient Stoughton, and, April 8, 1835, it was torn down, the stones used as the foundation for a factory in its immediate vicinity, and a new one was erected at Canton Corner, on Dedham Street, opposite the Leeds house. This was built by Capt. William McKendry, who built the meeting-house in 1824. It was completed in September, 1835, and he received for his labor forty dollars. This pound remained until February, 1841, when it was removed to its present site in the rear of the old Town-House.

Among the curious old customs was the bringing of wolves, blackbirds, squirrels, and wild-cats to the selectmen, in conformity to an Act passed by the General Court in 1740, to prevent damage to Indian corn and other grain, which provided that "whoever shall kill any crows, blackbirds, gray or ground squirrels, shall bring their heads to any one of the selectmen, who shall cut or deface the same, and give a re-

ceipt to the party bringing them, which shall be duly allowed by the town treasurer at the rate fixed by law; viz., for blackbirds unfledged, twelve pence per dozen; for grown blackbirds, three shillings; for each crow, sixpence; and for each squirrel, fourpence." In 1741 the town paid this bounty as follows: on thirty-two young blackbirds, on one hundred and seventy-five old blackbirds, and on five hundred and thirty-five squirrels. Ebenezer Bacon received ten shillings for killing a young wild-cat, which in the judgment of the selectmen was under the age of one year. In 1744 Charles Wentworth received £5 13s. 8d. for blackbirds and squirrels, Joseph Hewins £2 11s. 4d., and Moses Gill killed five hundred squirrels. For killing a wolf the sum of £1 was allowed; and in 1733 Thomas Ahauton received that sum for a full-grown wild-cat, and John Shepard £2 for two. Persons were also appointed to inform against the breaches of an Act passed in 1698, to prevent the killing of deer between January 1 and August 1. In 1741 Robert Redman and Elkanah Billings performed this office; and the custom appears to have been continued into the present century, when it became a matter of ridicule and was given to the oldest man in town.

A curious custom existed among our ancestors of "warning out." In 1692 an Act was passed that any person who sojourned or dwelt in a town three months without being warned out, thereby became an inhabitant, unless they were imprisoned or lawfully restrained or had come for the purpose of medical attendance or education. By the Act of 1700 and 1739, the time was extended to twelve months. In 1767 an Act was passed that no person could gain an inhabitancy by length of time, unless admitted at general town meeting; but in 1789 it was again necessary to warn out persons within a year, in order to prevent their gaining a residence. The town, acting under the authority of the General Court, took the precaution to warn out all strangers from the town, in order that if they were poor, or likely to become so, the town would not be responsible for their support; and it was the duty of all heads of families to immediately inform the selectmen of a town of the name, age, occupation, and pre-

vious residence of the new-comer, whether he or she were married or single, and whether he or she were in good circumstances.

The following is one of these letters of information: —

STOUGHTON, Dec. 21, 1736.

For the Selectmen of the Town of Stoughton:

GENTLEMEN,—These are to inform you that Parruk Maden, a young man by trade a nailer, is come from Dorchester to live with me, as also Hezekiah Meroh, a lad to live with me as a prentice, and have been with me about a fortnight.

ISAAC ROYALL.

We may observe in passing that this Irish lad, whose father was a fisherman at Savin Hill, subsequently married, Feb. 8, 1753, Mary Tolman, and had a son Amariah Meroh, who was born May 14, 1757. He was in the Revolutionary service about six years, chiefly in short enlistments. He went to Sorel, Trois Rivières, Montreal, Ticonderoga, and was subsequently at West Point. He was with the detachment at Cambridge guarding the troops of Burgoyne, but was never in any engagement. Being of a practical turn, he sold his rations of rum to the Indians for bear-skins. In 1784 he left Stoughton, and purchased a farm in Union, Maine, on which his son was living in 1825. Amariah was for many years chairman of the selectmen of that town.

Sometimes these notifications were not complimentary. In 1734, when James Phillips arrived in town, the selectmen are informed that "he has several hundred acres of land in Connecticut, but that a glass of good liquor stands a very narrow chance when it lies in his way. Yet it quickly gets the mastery of him when they come to close ingagement."

If the fathers of the town thought there was any danger of the new-comers becoming a public charge, they immediately issued their warrant, directed to one of the constables of the town. The following is one of these warning-out warrants: —

STOUGHTON, SS.

*To Either of y^e Constables of Stoughton in y^e County of Suffolk,
Greeting :*

Whereas, the Selectmen of Stoughton have been informed that there is one Scipio Lock and his wife, two free Negroes, at a house belonging to Mr. Benj. Everenden in Stoughton, which came Sept. from Brantree in s'd County to resid in this Town, — these are therefore to require you in His Majesty's name to warn y^e s'd Scipio and wife to depart this Town within fourteen days after warning gave them, or they will be delt with as to Law and Justice belongs. Dated at Stoughton afore s'd September y^e 28th, A. D. 1759, in y^e 33d year of His Majestys Reign. Make Return hereof and of y^e doings herein to myself, as soon as may be. Per Order of y^e Selectmen.

WM. ROYALL, *Town Clerk.*

This warrant was placed in the hands of one of the constables, in this case of Isaac Fenno, Jr., who a few years after was to have his brains dashed out by falling from the tower of the meeting-house. Fenno, having seen the party described, writes on the warrant his attestation of the fact: —

SUFFOLK, SS.

STOUGHTON, October y^e 8th, 1759.

By Virtue of this warrant I have warned the within named Scipio Lock to depart out of this Town with his wife within fourteen Days warning given them, or they will be delt with as Law and Justice belongs.

ISAAC FENNO, JR., *Constable.*

An article also appeared in the town warrant "to see if the town will maintain a negro man, Scipio Lock, or try to get rid of him by standing a lawsuit."

Another custom of old times was to apprentice the children of the poor to some person willing to instruct them in a trade, thereby relieving the town of the burden of their support, and at the same time fitting them for the duties of life when they should attain their majority.

The following is a copy of an old form of an apprentice indenture: —

This Indenture Witnesseth that we, Elkanah Billings, William Royall, Herekiah Gay, Joseph Billings, and Daniel Richards, Selectmen, and

overseers of the poor, of the town of Stoughton, in the County of Suffolk, in New England, by and with the consent of two of His Majesties Justices of the peace for said County, have placed, and by the said parents do place and bind out, Alexander Loghead, a poor child belonging to said Stoughton, unto John Sumner, Tanner, of the same town and County aforesaid, and to Hannah his wife, and their heirs. And with them after the manner of an apprentice to dwell and live from the day of the date of these presents, until the 19th day of January, which will be in the year of our Lord one thousand seven hundred and sixty-three, at which time the said apprentice, if he survive, will arrive at the age of twenty-one years. During all which said term, the said apprentice his said Master and Mistris, &c., well and faithfully shall serve, their secrets shall keep, their commands Lawful and honest everywhere he shall gladly obey. He shall do no damage to his master, nor suffer it to be done by others, without giving reasonable notice thereof to his said master, &c. He shall not waste the goods of his said master, &c., nor lend them unlawfully to any; at cards, dice, or any other unlawful game or games, he shall not play; fornication he shall not commit; matrimony he shall not contract; taverns, ale houses, or places of gaming he shall not haunt nor frequent; from the service of his said master, &c., by day nor night, he shall not absent himself. But in all things and at all times he shall carry and behave himself toward his said master and all theirs as a good and faithful apprentice ought to do, to his utmost ability during all the time and term aforesaid. And he, the said John Sumner, doth hereby covenant and agree for himself, his wife and heirs, to and with the said Elknah Billings, Wm. Royall, Herekiah Gay, Joseph Billings, and Daniel Richards, or their successors in said trust, to teach or cause the said apprentice to be taught the trade of a tanner, or else in the lieu and stead thereof to deliver and pay to him one yoke of steers three years old, and six pounds thirteen shillings and four pence in money, at the expiration of the aforesaid apprenticeship. And to learn said apprentice to read and write; also that they shall and will well and truly find, allow unto, and provide for the said apprentice, sufficient and wholesome meat and drink, apparel, walking and lodging neat and convenient for such an apprentice during all the time aforesaid; and at the end and expiration thereof shall dismiss their said apprentice with two good suits of apparel fit for all parts of his body, and suitable to his quality.

IN TESTIMONY whereof the parties to these present indentures have hereunto interchangeably set their hands and seals the eighteenth

day of February in the year of our Lord one thousand seven hundred and fifty four and in the twenty-seventy year of the Reign of His Majesty King George the Second, &c.

Signed, Sealed, and Delivered in the presence of

JOHN SUMNER.

RICHARD HIXSON.

JOHN RHOADS.

Consented to by

ISAAC ROYALL, *Just. peace.*

ROBERT SPUR.

The custom of verifying the accuracy of weights and measures is of very ancient origin. It was an old English custom; the government of England made regulations in regard to weights and measures, long before the time of Magna Charta; and as early as the time of Henry VII., Parliament introduced the system of sending weights and measures to the chief officers of the town, to be proved.

In 1761, according to the order of Jeremiah Ingraham, sealer of weights and measures, all persons were required in his Majesty's name to bring their weights and measures, both great and small, to the dwelling-house of the sealer, and there have them tried, proved, and sealed, as the law directs.

In early days the inhabitants were much troubled by rattlesnakes, of which there were very many in town. In Sharon there is a hill still called Rattlesnake Hill, and on the old Bay road is Rattlesnake Plain. In 1743 Rattlesnake Rock at Packeen is mentioned; it is still to be seen near the junction of Pecunit and Elm streets. It is asserted that the burning of the woodlands from time to time has exterminated them. The Blue Hills have always been noted as an especial haunt of the snakes, which, to this day, are sometimes killed in the vicinity. Young Strowbridge was bitten by a rattlesnake, July 27, 1791. Dr. Puffer, who was reputed to have a sure remedy against the poison, was sent for; but before he arrived, the boy was dead.

In 1807 Polly Billings was bitten in Randolph Woods. She was unable to reach home, but walked three quarters of a mile to the Widow Jerusha Wentworth's in great distress.

I often lamented in my boyish days, when the story of the

Strowbridge boy was related to me by my father, that so efficacious a remedy should have been lost to the world, more especially to the boys of Canton; but twenty years after, among my collection of old almanacs, dating from 1747 to 1883, I found in that of 1771 the following: —

A sure and certain cure for the bite of a Rattle-Snake made Public by Abel Puffer, of Stoughton.

As soon as may be after the Person is bit, cut a Gash or Split in the Place where the Bite is, as the Teeth went in, and fill it full of fine Salt. Take common Plantain and pound it, add a little Water to it, then squeeze out the Juice, and mix it with clean Water; then make a strong Brine with fine Salt and the Juice, till it will not dissolve the salt; then make a Swath or bandage with Linnen Cloth, and bind it around just above the swelling (but not too tight); then wet the Bandage with the before-mentioned Brine, and keep it constantly wet with the Brine, — for it will dry very fast, — and keep stroking the Part with your Hands as hard as the Patient can bear, towards the Cut you made, and you will soon see the Poison and virulent Matter flow out of the Cut; and it will often flow so fast that it will swell below the Cut, and if it should, you must cut below the swelling to let out the virulent Matter, and it will not leave running till it is discharged. You must keep the Bandage moving downwards as the Swelling abates. It is proper to give the Patient something to defend the Stomack, as Sweet Oil, Safron, or Snake Root. It very often bleeds after the Poison is out; but be not surprised at that, — it is Good for it. It will run some time after the Poison is out; there must be Care taken that none of the poison that runs out gets to any sore, or raw Flesh, for it will Poison the Person.

I expect that some will slight this Publication, for the Remedies being so simple a Thing; but I hope no one will so slight it, if he is bit, as to neglect trying the Experiment, and the Effect will prove what I have said to be true. I should not have published this had I not been certain of its performing the Cure by my own Experience; for I have cured two Persons dangerously bit, and a Horse and Dog, with no other Thing but what is mentioned in the before Direction, and make this Public for the Benefit of Mankind, tho I have been offer'd a considerable Sum by some Persons to make it known to them, but then it must be kept as a secret.

ABEL PUFFER.

STOUGHTON, Oct. 4th, 1770.

In 1757 Shubael Wentworth, Isaac Fenno, Adam Blackman, William Wheeler, Paul Wentworth, and others, having been much annoyed and alarmed at the large number of rattlesnakes in the town, desired that a premium, or bounty, be offered by the town for each one killed. The town voted that it would give one shilling for each rattlesnake killed in the town, the person claiming the bounty to bring "the rattle and an inch of y^e tail joining y^e rattle." William Royall killed twelve, and John Atherton five. In 1771 William Shaller killed sixty-four snakes; and in 1793 the selectmen were requested to write letters to the adjoining towns in which there were dens of rattlesnakes and see what action might be taken to destroy them.

In 1808 appears this record: —

"March 7. Voted to pay a bounty of one dollar per head or tail for every Rattlesnake absolutely taken & killed within the town in the months of April, May, & October the present year."

Hon. Charles Endicott, in his centennial address in 1876, said: —

"Practically this was very much like offering a bounty of two dollars for each snake killed, and very likely it was found to be so, for the next year the town voted the same sum for rattlesnakes' *tails*, and cautioned the treasurer 'to guard against deception when he is applied to for such bounties.'"

As late as 1834 a bounty of fifty cents was offered by the town for every rattlesnake's tail.

Another link in the chain which binds New England to Saxon England was an officer who was partly constable and partly a corrector of public manners and morals. He was called a tithing-man, not because he collected tithes, for he did not, but he seemed to exercise his duties only on Sunday. It was his business to prevent all driving, except of those who were going to church or could give a "life or death" reason for their profanation of the Lord's Day. All persons who walked out on the Sabbath, and especially those who were turbulent, fell under the ban of his displeasure, and re-

ceived from him, except in aggravated cases, patriarchal counsel and fatherly guidance. He looked into the meeting-house to see who was absent, and then went into the byways and the fields to find the erring wanderers from the fold.

An ancient custom of distinguishing cattle and sheep by artificial marking was in vogue in this town in early times. We have never seen a list of owners with the marks attached, but the following will show the method pursued: —

“A white ram, with a half penny cut out of y^e under side of y^e left ear, with three strokes of tar on his right side.

“A white ram, having two small horns. One of them bends towards his right eye. He hath a swallow tail cut out of his left ear, and two half penny; to wit, one on y^e upper side, y^e other on y^e under side of y^e same ear.

“A white ram. No horns. He hath a small black spot on the tip of his right ear; he hath no artificial marks.

“A white ram, having a cross cut out of y^e right ear, and a half cross off y^e left ear.

“A white ram, having a deep slit in each of his ears and the under side of each ear cut off about half way from y^e tip of y^e ears to y^e bottom of said slits. No horns.”

Perambulation, or beating the bounds, is another old custom that has come down to us from our English ancestry; and to this day the law requires that the town lines be reviewed at stated times. The English custom since the time of Elizabeth made it obligatory once a year; and the substantial men of the parish, and the boys of the parochial school, turned out and walked over the bounds, while the parish beadle and the curate in his cossack read from the psalm, “Cursed be he which translateth the bounds and doles of his neighbors.” The days allotted to this work, or pleasure, were called Gauge Days; and at certain parts of the boundaries the village boys were “bumped,” — that is, swung against a tree or stone or post, — that the location might forever remembered be. Sometimes the boys were flogged, in order to impress the precise locality of the landmark on their memories.

In early days the boundaries were defined in a simple and primitive manner. The General Court considered that a great

heap of stones, or a trench six feet long and two feet broad, were sufficient indications of a boundary.

The following is a specimen of the manner of procedure. The oldest town informed the adjoining town of its purpose to perambulate the line in these words: —

To the Selectmen of the Town of Stoughton :

GENTLEMEN, — These come to desire you, by yourselves or agents, to meet with Lieut Richard Thayer and Lieut John Adams, agents for the selectmen of the town of Braintree, at the house of Mr Benjamin Crane, of Milton, on Monday, the thirteenth of April next, at nine o'clock in the forenoon, in order to perambulate the line and renew the bounds between the said towns of Braintree and Stoughton, as the law directs.

Gentlemen, we are your humble servants,

JOHN QUINCY.

WILLIAM HUNT.

EBENEZER ASPLEND.

The return of one of these perambulations is as follows :

We, the subscribers, being met by appointment upon the third day of September, 1740, to perambulate the line between the towns of Dedham and Stoughton, — we began at y^e bridge at y^e north of y^e Roc-buck Tavern in Stoughton, and followed the northermost branch of Traphole brook until we came to Walpole line, near which we erected a heap of stones, at y^e root of a black ash tree, which we marked with a letter D on y^e north side, and S on y^e south side. But inasmuch as y^e bounds between said towns is a wet line, it admitted of no renewing.

JOHN EVERETT,	} Agents for	
RICHARD EVERETT,		
		Dedham.

GEORGE TALBOTT,	} Agents for	
JEREMIAH FULLER,		
JOHN SHEPARD,		
		Stoughton.

About 1830, stones were erected to designate the boundaries.

The drinking customs of Canton were not unlike those of other towns. The sideboards were ornamented with decanters of rum, brandy, and gin; the latter was considered the ladies' drink. The first question a visitor was asked on enter-

ing the hospitable mansion of a Canton farmer was, "What will you take?" If the visitor refused to drink, — which was an almost unheard-of occurrence, — he was suspected of slighting the kindness of his host. Not to offer wine to all guests was an insult. Mrs. Abigail Maynard, who died at the age of ninety-two years, on June 19, 1882, informed me that having called with her mother on a neighbor, and no drink having been offered them, she, although a child, noticed this breach of good manners, and remarked afterward: "Mother, they did n't offer us anything to drink." The Canton boy of seventy-five years ago was almost at birth initiated into the mysteries of alcoholic mixtures. If he cried as a baby, a little rum with sugar was administered; and if his trouble amounted to a pain, a teaspoonful of brandy slightly diluted with water was given to quiet him. Should he survive all these doses and with health and vigor arrive at years of discretion or attain his majority, his freedom-day was the occasion of a grand entertainment, when liquor flowed copiously. When the intention of his marriage was droned by the clerk on Sunday in the meeting-house, the happy man was in due time called upon by his companions, and all drank in anticipation of the happiness in store for him; and when the day of his wedding arrived, the house of the bride was filled with friends and guests, who drank to his future health and happiness. The birth of each child furnished an excuse for treating his friends.

In 1809, when the schoolhouse was raised, much liquor was consumed. When the old meeting-house was raised in 1747, Nathaniel May was chosen on the committee to provide for the raising; and when it was pulled down, rum and brandy were provided for the rope-pullers; but more astonishing than all is that at the visitation of schools during this century it should have been thought necessary that liquor should be furnished.

My father, who came to Canton in 1822, has told me of the drinking habits of the people in his day. He determined to refuse all invitations to drink while making his parochial visits. One clergyman from a neighboring town was so overcome

by the hospitality of Canton friends that he and his wife went away, leaving their baby behind them.

Thus our old townsmen lived; and when the last bowl of toddy had been emptied, the last glass of flip taken, and the sympathizing friends and neighbors met at the house of the deceased to pay the last sad rites, a table was spread, upon which liquors of all kinds were placed.

In 1830 Hon. Thomas French writes: —

“It is doubtful if there are any licensed houses in town after September. I expect the town will vote not expedient to have licensed houses.”

In 1833, according to Deacon Jeremiah Kollock, the first attempt was made to bring about some reformation in these customs. They had become a disgrace; liquor was no longer pure; and delirium tremens, which had been unknown among the early settlers, began to show as a result.

About 1834 a number of gentlemen met at Everett's Hall. Deacon Kollock thus describes the condition of affairs at that time: —

“The use of wine, beer, cordials, and cider were considered harmless, and in many cases actually useful. The leading men in this organization were Thomas French, Esq., who was the president, Deacon Ezra Tilden, Leonard Everett, Esq., Theodore Abbott, Jonathan Messinger, Elisha White, Elijah Spare, Dr. Simeon Tucker, and many others I cannot now recall. I think they held meetings once a month and talked over the subject. The ideas then advanced seem to us at this day very peculiar. They thought the drunkard could never use the milder drinks for the purpose of intoxication, and by discountenancing the use of rum, brandy, and gin, and trying to stop the sale of these, we should break down the tide of drunkenness that was ruining some of the best men, never thinking that drunkards formed the appetite in the use of wine, beer, and cordials. Thus things moved on until 1837, when those who had taken an interest in the discussions of the old society, and the young men, from the light that dawned in upon them, began to feel it was time to take a step forward. After much discussion this resolution resulted in the organization of the Young Men's Temperance Union. We met weekly in the vestry under the Baptist church, and discussed the subject, obtained lecturers, etc. After the passage of the Fifteen-Gallon Law in 1838,

we commenced prosecutions, and tried every means in our power to stop the sale without success ; we were branded as a set of young fanatics. All the plans laid to get evidence against those who sold, would leak out before they could be executed. At this juncture a proposition was made that the whole business of prosecutions be left to a committee of nine, to be chosen by the society, and that said committee should keep its own secrets. The result was that after much labor by the committee, both by day and night, we obtained a large number of cases against some of the prominent traders and all the hotel-keepers in town (these hotel-keepers were among the leading men in town), and had them all arraigned before Judge Leland at Ellis Ames's office the same day. We proved all our charges ; and they were all heavily fined. This was managed so quietly that the society had no knowledge of what was going on until the trial came off. This came like a thunderbolt on the rum traffic, and put an entire stop to the sale for a longer period than has been since. I cannot recall all the names active in this society, there have been so many changes, but I will give those that recur to me at this moment : Ezekiel Capen, V. J. Messinger, V. A. Messinger, Abner T. Upham, A. E. Tucker, Charles K. Whitney, Charles F. Hard, William Bullock, Rufus S. Preble, Theodore Abbott, Timothy Kaley, Uriah Billings, Charles W. Marden, and many others which I might recall on further reflection."

In writing of the Washingtonian movement, Rev. Edwin Thompson says : —

"In 1840 the Bolivar factory was destroyed by fire, and Jonathan Messinger was its agent and one of the principal owners. He was always friendly, and a cordial welcome in his family was always given. He and his sons, Virgil and Vernon, were among the early friends of temperance in the town ; also Abner T. Upham, an overseer in the mill, was equally interested. In 1840 there was a temperance excitement in which Hon. Nathan Crosby of Lowell, agent of the Massachusetts Temperance Union, was the principal speaker. The same year we had a popular Lyceum course, and Rev. Charles Kimball, Rev. M. Clark, Mr. Walworth, of the firm of Walworth & Nason, were among the speakers who kept up a lively interest. It was at the house of my friend Simeon Presbrey that I first learned of the Washingtonian movement. Mr. Presbrey said, 'There is a new movement in Boston among the reformed men.' I shall always remember Mr. Presbrey as a warm, sincere, and genial friend. Among the old

friends of temperance, other than those I have already mentioned, are Elisha White, Leonard Everett, Hon. Thomas French, Deacon Capen, Deacon Kollock, and James White."

The following composition was sung during the Washingtonian days; it was composed by a gentleman then residing in Canton.

" Fallen is thy throne, O Alcohol!
Thy reign is passed and gone;
Thy ruined halls are desolate;
Thy slaves to freemen born.
Where now those fires that fed thee
Thro' sorrow's blighted home;
Those flames, from hell that led thee
O'er misery's path to roam?

" Once thou didst boast o'er Canton
That we were all thine own;
Thou claimed us as thy heritage,
Liege subjects to thy throne.
But Temperance' torch has lighted
The deadly upas-tree;
And Canton's shrines are lighted
For other gods than thee.

" Come forth, ye Washingtonians;
Raise all your voices high;
Sing down those rum establishments,
Whence come the mourners' sigh.
Come, Canton's sons and daughters,
Let Love your efforts crown,
Till Alcohol, in all quarters,
Is banished from your town."

On the 13th of August, 1849, the Rev. Theobald Mathew, the distinguished Irish apostle of total abstinence, visited Canton. The Massapoag Division, Sons of Temperance, met him at the station by a committee; and the carriage of Lyman Kinsley with its famous "silver manes and tails" was placed at his disposal. Father Mathew was escorted to Endicott's grove by a procession of citizens, where an address of welcome was delivered by Rev. Benjamin Huntoon. Father Mathew then delivered one of his characteristic speeches, after which many persons signed the pledge.

CHAPTER XV.

THE THIRD MEETING-HOUSE.

THE first indication we have that the town of Stoughton was dissatisfied with its old meeting-house, either on account of its size or condition, was evinced at a meeting held on Nov. 1, 1739. It was voted that the article in the warrant which had reference to the building of a meeting-house, and granting money therefor, be continued until the next March meeting. The matter was thus disposed of. It was often discussed in town meeting, and as often voted down; nor was it until October, 1745, that a vote was obtained in favor of building a new meeting-house. Having determined to erect a new house of worship, the inhabitants in the first precinct decided that it should be placed near the old one, on the land owned by the parish. Preserved Lyon, James Endicott, and Silas Crane were chosen a committee to procure the materials for building the house; and it was decided that the building should be fifty-four feet in length, thirty-four feet in breadth, and twenty-four feet high. It was originally intended to have a steeple, after the manner of the Dorchester meeting-house. Money to the amount of £1,500, old tenor, was granted by the precinct; and it was deemed advisable to add three more gentlemen to the building committee, to provide for raising the meeting-house. The house was raised on the 4th of July, 1747. After the building was completed, and had been in use for some time, some of the inhabitants wanted a porch erected at the east end of the church; but it was not looked upon favorably by the precinct. Thomas Shepard, Ezekiel Fisher, and Stephen Badlam offered afterward to build this porch at their own expense. A request to build four pews in the two south

corners of the meeting-house was received with better favor, and assented to. Two committees were chosen to see in what manner the pews in the new meeting-house should be disposed of; but neither of the two reports appear to have been satisfactory to the parish, the first report advising that the pews be disposed of to the highest bidder, provided he be a free-holder and an inhabitant of the parish, and that those who stand the highest on the real-estate valuation list have the preference. The report of the second committee recommended that the pews be settled upon those that were rated the highest last year for real estate,—the man rated the highest to have his first choice by paying the price of the highest pew, and so on until all the pews were disposed of, the parish finally deciding that the twenty-nine persons whose valuation was the highest were to draw the pews, the two highest to have their choice, paying the highest prices; and so on until the pews were all taken up. The money obtained from the sale of the pews was appropriated toward paying for the erection of the house, and the money received from the sale of the old meeting-house was devoted to the same purpose. The house was not finished for some years. In 1750 the parish voted to do something toward finishing it; and yet in 1752 it was not done, and the building committee were forbidden to do anything more toward finishing the meeting-house until further orders.¹

On the 26th of October, 1747, although the meeting-house was by no means completed, the ceremony of dedication took place. Mr. Dunbar, then in the twenty-second year of his pastorate, preached the sermon from Isa. lx. 7,—“I will glorify the house of my God.” The following Sabbath, services were held in the new meeting-house for the first time. This meeting-house was the third erected by the town. It was located within what is now the town's cemetery. It stood about forty feet from the modern street, and forty-four feet nearer the street than its predecessor of 1707-47, about ten feet intervening between the rear of the one and the front of the other.

¹ See Appendix XIII.

The house did not differ materially from the other meeting-houses of its day. Its exterior was pierced with a double row of windows. The snows of winter and the rains of summer gave it a color which, innocent of paint until 1790, was not peculiar to itself, but uniform with most if not all of the houses in town. It had entrances on three sides,—on the southeast, facing the street, on the southwest, and on the northeast. The appearance of the house on the outside was very plain; no ornamentation was visible. It had not the golden pineapple, with its green leaves, to delight the children of that generation, which was once so conspicuous on the present church, and which, long years ago, we gazed at with infantile delight, although of late years this golden pineapple has been painted like the rest of the house. The roof was a common pitch-roof, not unlike that of the present meeting-house. Near it was a row of sheds, or stables, capable of holding one horse and wagon each. The liberty to erect these sheds on the parish property, “nigh the meeting-house,” was granted in 1749 to Joseph Esty and others. In 1764 the same privilege was granted to John McKendry, Elijah Crane, John Davenport, Jr., Elijah Dunbar, and Seth Pierce, the sheds to be on the back side of the meeting-house; and again in 1765 sheds adjoining the “buerael” place were erected by Benjamin Gill and William Crane. There were also two horse-blocks for the assistance of the ladies in mounting the pillion. Here they awaited the arrival of their husbands or sweethearts. From the entrance, which faced on the modern street, a central broad aisle ran directly to the pulpit; on either side were oblong pews, while a row of square pews extended around the walls, broken only by the pulpit and the entrances. These wall-pews were raised one short step above the aisle. The pews, backs and partitions, were so high that but little except the heads of the sitting occupants could be seen; and a part of the congregation were obliged, from the shape of the pews, to sit with their backs to the pulpit. The seats in these pews were a curiosity in their way. The seat was a board lid, hung on hinges, which were attached to the side of the pew; and the seats, when in

use, were kept in position by a movable support in front. The seats were turned up when the congregation rose in prayer, and let down again when the prayer was ended. It was a delicate matter to adjust these seats, and was always provocative of more or less noise; and it sometimes happened that an unlucky tyro, unaware whether the lid-seat had been let down or not by another in the pew, near the conclusion of a long and solemn peroration, came to grief, and found himself seated upon the floor, with a clatter and a bang, much to the amusement of the boys and the horror of the elders, especially those who were appointed to keep the boys from playing in time of meeting. On the northwest side stood the pulpit, high up against the wall. It was reached by a flight of steps, which were placed on the minister's right, and protected by a balustrade. Beneath the pulpit, and directly in front of it, were the deacons' seats, the occupants of which faced the congregation. In 1769 these seats were brought out as far in the alley as the lower step of the pulpit. Over the head of the minister was the old-fashioned sounding-board, not suspended from the ceiling, as the one in the "Old South" at Boston is, but attached to the side of the meeting-house. Directly behind the pulpit was an oval window. The galleries were on three sides of the house; in these were five long seats. Those persons who had no pews sat there, — the men in the southwest gallery, the women in the northeast. There were no seats in the galleries until 1754. In 1787 thirteen were added in the front gallery. The gallery directly opposite the pulpit was devoted to the singers, who stood around a table; and after singing, the singers turned and faced the minister.

In the meeting-houses early in the last century we hear nothing of pews; in fact, the first church had no pew except for the minister's family, but was furnished with long seats, and the males and females sat respectively on the left and the right hand sides. The older persons occupied the front seats, the middle-aged the next; and in the west gallery were the boys, under the charge of some competent person or persons. After the new church was built, families sat in

the same pew; and the pews nearest the pulpit were considered the most desirable, and were occupied by those who laid claim to the highest standing in the parish, the wealthy and influential having the best seats. The men all sat nearest to the door of the pew, in order to be ready to start upon an alarm,—a custom which, said to have originated in Indian times, has continued long after the occasion for it has been forgotten. The pew-doors were panelled with something of elaborateness. The following are the names of those persons who met on the 10th of October, 1748, and selected twenty-nine of the pews:—

	Old Tenor.
Isaac Royal Esq. & William Royal	No. 12 at £44
John Davenport	No. 11 at 44
Majr. John Shepard	No. 13 at 42
Cap. Charles Wentworth	No. 14 at 42
Joseph Hartwell	No. 22 at 40
John Billing	No. 17 at 40
James Endicot	No. 16 at 40
Robert Redman	No. 4 at 40
D'n Silas Crane	No. 2 at 39
Joseph Fenno	No. 15 at 39
John Fenno	No. 6 at 39
William Billing, Junr.	No. 5 at 39
Lieut. William Billing	No. 20 at 37
Thomas Jordan	No. 8 at 37
Joseph Jordan	No. 28 at 37
Timothy Jones	No. 21 at 37
Philip Liscom	No. 10 at 35
Joseph Billing	No. 3 at 35
John Wentworth	No. 23 at 35
John Puffer, Junr.	No. 27 at 35
Ebenezer Clap	No. 30 at 32
Sion Morse	No. 9 at 32
Richard Stickney	No. 26 at 32
Michael Shaller & Stephen Billing	No. 25 at 32
Jeremiah Ingraham	No. 1 at 28
Edward Baily	No. 29 at 28
Lieut. John Puffer	No. 18 at 28
John Pierce	No. 19 at 25
William Wheeler	No. 7 at 25
Ministerial Pew	No. 24 ———

In 1783 the back seats in the body of the meeting-house were sold to build pews, and were purchased by Adam Blackman, William Bent, George Jordan, and Isaiah Bussey.

Over the porch which supported the belfry was a second small gallery, which was protected by lattice-work. This was at first intended for the use of the Indians, and was so placed in accordance with a vote of the precinct "that there should be a convenient seat or seats for the Indian inhabitants of Stoughton to sit in on the Sabbath." Very few, however, of the Ponkapoag tribe availed themselves of the opportunity; and in course of time, about 1788, these seats were occupied by colored people. The church must have been very cold in winter. Stoves or furnaces were not known in those days, and there was no way of heating such a large building. In 1799 the town refused a stove for the use of the meeting-house, but in 1818 agreed to accept one as a gift from the ladies. With its forty-five pounds of old funnel, it was sold to Gideon Mackintosh when the building was pulled down. In cold weather it was the custom of our ancestors to fill a small tin box, called a foot-stove, with live coals from the open fireplace, before starting for church. The foot-stove was then placed in the wagon or sleigh, under the feet of the occupants. On arriving at the church, it was lifted by its bail and transferred to the pew, where it kept the feet of the worshipper warm. Twenty-five years ago I remember seeing many of these foot-stoves in the present church; but in all probability they were not much used. The steeple, or bell-tower, was not placed upon the meeting-house at the time of its erection; but fifteen years later, on the 6th of October, 1762, it was framed and joined on to the main building. It was like a porch, and stood against the southwest end of the house, thus constituting a new entrance, in which were situated stairs leading to the gallery above. A porch, similar, but without a bell-deck, was constructed against the northeast end of the house. When this belfry was raised, a sad accident occurred. While the workmen were engaged in adjusting a rope attached to a crane, the rope broke, and Isaac Fenno, Jr., was precipitated to the

ground and instantly killed, having fallen a distance of sixty-one feet. The Boston "News Letter," of October 8, thus alludes to it: "On Wednesday last a sorrowful accident happened at Stoughton. As a number of persons were raising the spire of the new meeting-house there, some of the tackling gave way, when Mr. Isaac Fenno, Jr., fell to the ground and was killed in an instant. He left a widow and four children."

In 1805 the steeple had become so rotten that the town repaired it.

On the 15th of October, 1764, the precinct voted the sum of £48 to purchase a bell, the weight of which was to be four hundred pounds or upwards. The committee, however, thought that fifteen pounds would not matter much, and contracted for a bell weighing only three hundred and eighty-five pounds. The precinct, not being satisfied with this, voted on the 22d of July following to purchase a bell weighing six hundred and sixty-nine pounds, and "to pay the odds."

In July, 1766, the first bell was placed in its proper position in the belfry, and for many years, until it was cracked by careless usage, sent forth its varying tones of joy or sorrow. It sounded many an alarm when the house of some early settler was in flames; it rang joyfully on that August morning in 1769 when the news came that the hated Governor Bernard had left our shores; and it rang the loud and sharp call to arms when the redcoats were marching on Lexington. Old Parson Dunbar heard its vivacious clamor, almost for the last time, when its tongue joined in the glad tidings of peace; its joyous peal again resounded when George Washington was proclaimed first President of these United States. Again its voice, sad and doleful, has pierced the heart of some mourner, as from the ancient church all that was mortal of a dear friend has been borne away; and it continued, as its successor does to-day, to strike the age of the dead on the morning after death, — a custom dear to the people of Canton from the fact that it is the last perpetuated by us of the customs brought to this country by the early English settlers.

Our mother town, Dorchester, continued until the middle of the last century, possibly later, the ringing of the curfew, and I was in hopes to find that her daughter, Canton, had stuck to the good old English custom; but I never heard mention of it, nor have I seen bills for the payment of the ringer. Mr. Aaron E. Tucker writes me as follows:—

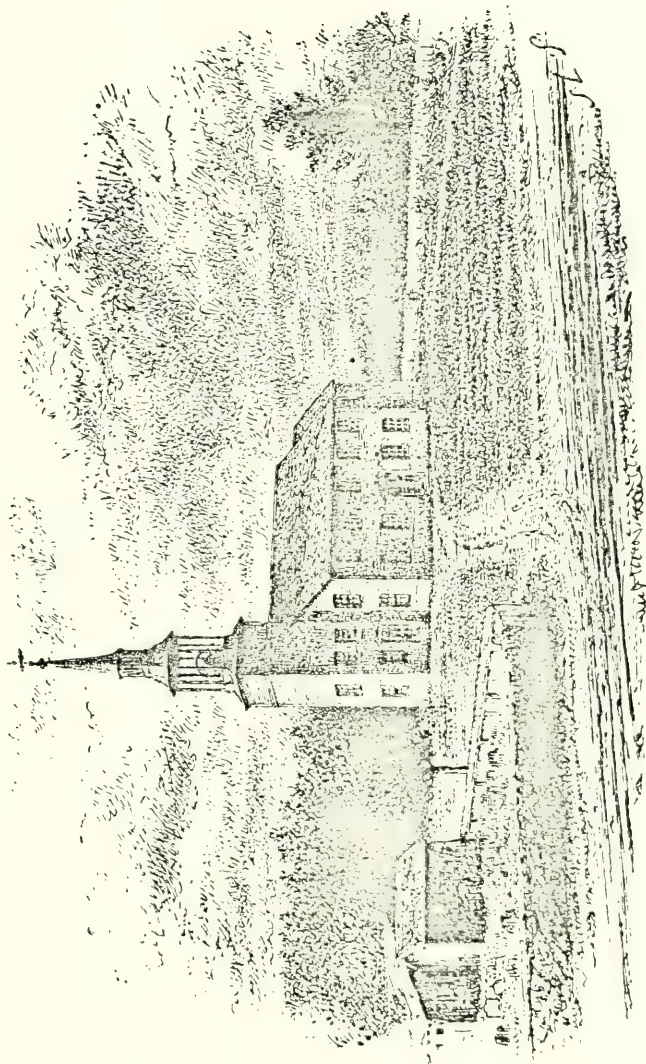
“It was a custom about 1840, and I think for a number of years, to have the Orthodox bell rung at sunrise, noon, and at nine o'clock in the evening. The expense was paid by subscribers; and Mr. Royall T. Kollock, a deaf mute, was employed to do the work, who, although he lived a mile away, was always on time.”

The first bell was in use until 1790, when it was carried to Colonel Hobart's foundry at Abington by William Wheeler and Adam Blackman. The sum of £4 10s. was paid for recasting it. It was ordered that the bell be rung at nine A. M. and one and a half P. M.; and in 1803 that it be tolled on application of the friends of the dead, “expressive of their decease.” In 1810, from excessive wagging, the tongue of the bell became demoralized; and it was even a question of procuring a new bell in exchange for the old one. Ten years more passed, and I presume the tongue of the old bell was repaired, till in 1820 the matter was again agitated. Simeon Tucker, Thomas Kollock, and Frederic W. Lincoln were appointed a committee to get the bell recast whenever the expense should be borne by individuals. The following year it was voted that a bell weighing one thousand pounds be procured in exchange for the present one, and a committee appointed to put it up at the expense of the parish. This bell was made at the foundry of Paul Revere. It was heavier than the old one, and was hung Dec. 21, 1824, in the belfry of the present meeting-house, where it still remains.

In very early times it was the custom for the men and women to have separate seats in meeting, and the children were placed by themselves. Juvenile misdemeanors were sometimes so conspicuous in the midst of divine service that it was often necessary to take some action in town meeting in reference to the disturbances in meeting. Thus, in 1732, a

committee was appointed "to inspect y^e boys on y^e sabbath." In 1734 the town voted that there be four men appointed whose duty it shall be "to take care of y^e boys in our meeting house in time of publick worship on Sabbath days, to restrain them from play." In 1739 a committee was appointed "to inspect y^e youth on y^e Sabbath in time of public worship in our meeting house, to inform against or moderately correct them as they should see fit." In 1744 Ezekiel Fisher and Nathaniel Stearns were appointed "to take care of and prevent playing at meeting on the Lord's day." In 1747 John Pierce was "to seat himself in the middle of y^e hind seat in y^e front gallery and watch y^e boys." Nathaniel Adams and Samuel Strowbridge helped him to perform that pleasant task; and two years later the burden was thrust upon Nathaniel May, James Andrews, Enoch Lyon, Elihu Crane, and George Talbot, Jr., of keeping order over the boys on "Sabbath" days. In 1750 Thomas Tolman sat with the youngsters, and was succeeded by Thomas Spurr and Paul Wentworth. In 1752 it was voted that those that were chosen to take care of the boys should bring them to the seats where they were ordered to sit, and George Talbot and Henry Crane attended to the matter. Under Capt. Abner Crane in 1767 the boys were subject to stricter discipline than ever. William Patrick, afterward killed by the Indians, took care of the young people in 1774. As late as 1803 it was necessary to post notices in the porch calling on the young people not to make a tarry after public worship had begun.

Dogs were no less troublesome than boys. It seems to have been the custom to allow the dogs to follow the family to the meeting-house on Sunday. In 1749 an article was inserted in the warrant for the town meetings "to consider and act on some proper method to prevent 'Doggs' coming to y^e house of public worship in this town on y^e Lords day," and the selectmen were desired to draw up some proper order or bylaw touching the matter. In 1809 the town voted to restrict dogs from frequenting the meeting-house, as "it was a disturbance to social worship," and the owner of any dog making such disturbance was to be fined fifty cents and pay the same to the sexton.



THE THIRD MEETING-HOUSE.

Attempts were made at various times to adorn and beautify the grounds by the planting of trees near the meeting-house. In 1794 Gen. Elijah Crane set out some trees, and his example was followed the next year by Col. Benjamin Gill. In 1796 Colonel Gill, Captain Bent, and Elijah Dunbar set out trees. In 1802 the town appointed a committee to procure "Lombar de Poplar" trees, and "place them in such order around the Meeting House as shall tend to ornament and convenience." Twenty-four trees were accordingly planted, under the direction of the selectmen, and so well watered by Luther May that, thirteen years after, their growth had been so rapid that their tops were ordered to be cut off. When the ground was abandoned, all the standing wood was sold.

In the days of which I am writing, two services were held on Sunday, both by daylight. The services consisted of extemporaneous prayers, sometimes fearfully long; the psalms were sung in metre, and it was considered sacrilegious to have any instrumental music. The sermon was divided into heads; sometimes it lasted an hour, and sometimes an hour and a half. An hour-glass stood on the pulpit by the side of the minister, which sometimes regulated the length of the sermon. As the distance from home was great, the worshippers were in the habit of bringing their dinner or luncheon with them; and after the morning service, the intermission furnished an excellent opportunity to discuss the news of the week, the weather, the state of the crops, the girth of oxen, and possibly the morning sermon. Groups were formed; some sat beneath the shadow of the meeting-house, some loved to linger among the old gray stones of the burying-ground and contemplate the stone willows that were never in foliage; while others enjoyed the grateful shade of the "old oak." Returning from across the way to get his flip at the May tavern, the goodman drew from his breeches-pocket a short-stemmed pipe, and if the sun shone brightly would adjust his spectacles so as to bring the rays to a focus and furnish fire to all. Both men and women enjoyed the luxury of tobacco; and the noon-day smoke prepared the mind and heart for the tranquil enjoyment of the afternoon discourse.

While this meeting-house stood, it was the only place where the annual town meetings were held. This is also true of the meeting-house that preceded it. The notifications for the meeting were posted "on y^e east porch;" in later days, "on y^e frunt."

Many of the timbers of the old church building were used in the framing of the present house; the vane and indicator are also on the present building; the lock on the front door, and its immense key, served the old church; and the sills of the sheds back of the meeting-house are part of the old building.

On the 24th of April, 1824, the Rev. Benjamin Huntoon preached the farewell sermon in the old meeting-house, from Haggai ii. 3. The church was filled with a very large audience, many from the adjacent towns being present. Mr. Huntoon gave a brief historical review of the parish, from the ordination of Rev. Joseph Morse. In speaking of his own ministry, he says:—

"Since my ordination the church has enjoyed an unusual degree of harmony and concord. We have not had a single church meeting on account of difficulties and animosities. For these blessings I would be devoutly thankful to God, the Author of all goodness; and while I know not what remains concealed for me behind the veil of futurity, I would confide in the unchanging kindness and protection of the Almighty Father, who rules in the armies of heaven, and does His pleasure among the inhabitants of earth. 'Except the Lord build the house, they labor in vain that would build it.' The circumstances under which we have this day assembled, and the view which we have taken of the past, forcibly remind us that the rapid wings of time are sweeping from the earth the perishable monuments of human art, and collecting the successive generations of men into the icy arms of the oblivious grave. It becomes us, my brethren, to pause for a moment and reflect on the changes and vicissitudes of this fugitive state. Who is left among you that saw this house in its first glory? And how do you see it now? Is it not, in your eyes, in comparison to it, as nothing? While the wasting hand of time has been despoiling this temple of its glory, the numerous crowd of delighted worshippers who were present at its dedication have, one after another, fallen victims to the unrelenting stroke of death; none

who assisted in laying its foundations remain to be witness of its fall. Do you ask where they are to be found? *There*, — in yonder silent house, where we shall all soon be assembled with them. And he that can look for the last time on these walls, these seats, this altar, hallowed by their devotions, and not feel his heart swell with tender and melancholy emotions, is formed of sterner stuff than ought to enter here. Who can forbear to drop the silent tear as he departs, never again to pass the threshold of the religious home of his fathers? Where is the man whose sensibility is so blunted that he can feel none of the melting sympathies of humanity on bidding adieu to that sacred place which has been the witness of his purest joys and the sanctuary of his keenest sorrows? These feelings are too strong to be resisted. They are awakened by a thousand mournful associations of kindred and parents and children who have long since slumbered in forgetfulness. But this season is too precious to be all occupied in unavailing regret. The hand, writing our fate, is visible on these ruined walls. Its characters are too legible to need an interpreter. The occasion calls us to serious thought, to manly resolution, to vigorous exertion. Our time is short, our duties great, our labors arduous. This world is not our home; these houses of clay in which we now dwell are not our only residence; the horizon that bounds our mortal vision marks not the limitations of our existence; yet a few years, or days perhaps, and death will be open to our view. With what energy and perseverance should we labor to erect a temple of virtue on the Rock of Ages, against which the winds shall beat, and the storms of time shall rage in vain! Farewell, thou sacred sanctuary of our fathers! The angel that is to make the record of our improvement *here* is about to take his departure to the courts above. And oh, when Time shall have finished his allotted pilgrimage on earth, and all his cycles have mingled with eternity, may we, with the blessed multitude of the redeemed, of every nation, and kindred, and tongue, and people, be admitted to that temple not made with hands, that house eternal and in the heavens; which God grant, for Jesus Christ's sake!"

A few days after the delivery of the farewell sermon, the parish voted to authorize the building committee "to take down the old house, on the first Tuesday in May, provided the weather will admit; and that they be directed to give a general invitation to the inhabitants of Canton, with a *view*

to have the same done gratis." This general invitation was as generally accepted, and a large crowd of men and boys — some of the latter of whom are still living — at the appointed time took hold of the rope, and with a long pull and a strong pull and a pull all together brought the old meeting-house to the ground. While the present church was in process of building, the society held services in what was then known as Downes's Hall, and here they continued to meet until the new church was ready for occupancy.

CHAPTER XVI.

THE ENGLISH CHURCH.

THE house which was consumed by fire at Canton on Sunday morning, Sept. 13, 1874, possessed a history totally different in its aspect and bearings from any other building in the town. Its history was almost complete a hundred years ago; its work was nearly accomplished before the breaking out of the Revolutionary War; and when that great political storm arose, the first mutterings of which were heard within the walls of Doty's tavern, growing in strength as it proceeded, it swept across the country like a tornado and overthrew in its irresistible progress very many of the early Episcopal churches then existing in the country. The Canton Church was among the first to fall. The reasons for its dismemberment were twofold: first, its own inherent weakness; secondly, the unwillingness of most of its members to approve the popular measures taken by the mass of the inhabitants to procure a separation from the mother country, — in other words, they were Tories. Of course this assertion does not apply to all. There were individual members of the Episcopal Church in New England who were bold and outspoken in the cause of independence; but the communicants, as a body, deemed their allegiance to Great Britain paramount to any other political considerations. In this they were a peculiar people. No other sect gave the patriots of the Revolution so much trouble as the "church" people, and in no denomination were there so many Tories.

Nevertheless old things have passed away; old prejudices have worn off; and it is pleasant to recall some facts connected with the past long after the heat of the controversy and the battle are over. The animosities of our great-grand-

fathers and great-grandmothers are buried with the dust that covers them. The dutiful servants of the king were in many cases driven from their homes and firesides, and sought in some more congenial clime a refuge where their opinions would be respected and their past sufferings looked upon with tenderness and sympathy.

Near the village of Ponkapoag stands a deserted burying-ground. It is very small, -- not more than four and one half rods on the road; and it runs back to the brow of the hill. You open the iron gate, enter, and stand within the enclosure known as the English Churchyard. The path, if path there ever was, has long since been choked with weeds; and the rank grass grows in profusion over the graves. The stones are half covered with ivy and creeping vines, and you discern through moss-covered letters the well-known names of those who were once connected with the busy life of the old town.

One portion of this lot has been in use, or, as the old record has it, "improved for a burying ground," much longer than the rest. For nearly fifty years before the part nearest the public way was deeded as a site for the church, the back part, or the portion nearest the brow of the hill, had been owned by certain proprietors having no connection with the Church of England. Persons were interred here as early as 1705, and it is the oldest place of burial in Canton. When the church people came into possession of the adjoining lot, the two graveyards were merged, and hence here sleep side by side patriots and Tories; there is no division now. The stanch patriot, Capt. William Bent, long proprietor of the Eagle Inn, reposes in the same yard with Edward Taylor, the notorious and loud-mouthed Tory of Ponkapoag. The good old deacon of Dunbar's church lies near the warden of the English Church. Here in the northeast corner is a rough stone with no inscription, and not far away is a monument of modern workmanship with this inscription: --

"Near this spot lie the remains of Samuel Spare and wife who came from Devonshire, England, in 1735, and was the first settler of this name known in New-England. He was active in the church formerly near this lot. He died July 5, 1768, aged 85 years."

Directly north of this monument there is a slight depression; apparently no graves have been made here. Tradition points to this as the exact spot where stood "y^e Englishe Church."

The first attempt to gather an Episcopal church in Canton was undertaken by the Society for the Propagation of the Gospel in Foreign Parts. The work was of a missionary nature. The Rev. Timothy Cutler, the first rector of Christ Church, Boston, was an authorized missionary of the society, and he was indefatigable in his exertions to build up churches throughout Massachusetts. Among others, the sister church, St. Paul's, then known as Christ's Church, Dedham, was founded by him in 1758. Mr. Cutler preached in Canton; and the tradition, erroneous though it is, that the fee-simple of the land on which the church stood was formerly in possession of Christ Church, Boston, would go far to establish the fact of Mr. Cutler's early connection with the enterprise.

On April 22, 1754, a good pious soul, Jonathan Kenney by name, of Stoughton, "in consideration of promoting the honor of Almighty God, and in the interest of the Church of England as by law established, and for the better accommodation of the professors of that holy religion," deeded to the "Society for the Propagation of the Gospel in Foreign Parts, incorporated by a royal charter, and to their successors forever," the plat of ground upon which the church formerly stood, to be used "for a situation for a church for the worship of God according to the laws and usages of the Church of England by law established, and for a cemetery or burying place for the dead." This deed was signed and sealed in the presence of Ebenezer Miller, among others, which leads us to believe that whatever advice or encouragement Dr. Cutler might have given, far greater credit belongs to the Rev. Ebenezer Miller, D. D., of Braintree, who, if not the framer and designer of the work, supplemented and encouraged it, and during his life was its warm and zealous friend, aiding it by his wise counsels and defending it with his vigorous and powerful logic from the assaults of its enemies and the machinations of its foes.

The building of the church was begun soon after the passing of the deed of the land, and was completed about 1758. Previous to its erection, the church people, who desired to worship God in their own way, were obliged to go over rough roads either to Boston or Braintree, thereby making themselves liable to arrest by the tithing-man for going to a meeting "not allowed by law."

Dr. Ebenezer Miller was the second son of Samuel Miller, of Milton. He was born on Milton Hill in 1703, was fitted for college by the Rev. Peter Thacher,—the good old parson of his native town,—and graduated at Harvard College in 1722. He began the study of divinity immediately after leaving college, and was anxious to become a minister of the Church of England. The vicinity of Braintree, now Quincy, to his home gave him the advantages of an acquaintance with the churchmen of that place; and when he saw that here, in the very spot where the first missionary labor in Massachusetts Bay had been begun by the Venerable Society, nearly a quarter of a century before, the work was failing, he was easily induced by his brethren to proceed to England and to procure ordination, there being at that time no bishop in America. He accordingly went to England, and in due time was ordained as deacon and priest by Edmund, Lord Bishop of London. The same year, 1727, he received the degree of Master of Arts, and in 1747 that of Doctor in Theology, from the Oxford University. While in London he was chaplain to the Duke of Bolton. Several members of the church in Braintree wrote to General Nicholson during the latter part of the year 1726, and represented that they had met with many hardships from their independent neighbors and from the government. They desired that the Rev. Mr. Miller might be sent over as soon as possible, and, until he came, they saw no prospect of relief from their sufferings. They said, "He is well beloved in these parts, and we believe that if he will come back to us we shall have a numerous congregation." Mr. Miller accordingly went to Braintree and settled there, and continued preaching to the people until his death, which occurred in February, 1763.

He was well educated and well versed in the history and doctrines of his church, and not afraid to meet, in public polemic discussion, Parson Dunbar of the First Church, who accused him of having been sent by his superiors to "foment disturbances" and "cause divisions" among the churches of New England, and "by promoting Episcopacy to increase the political influence of the Crown." We have every reason to believe that Mr. Miller was well qualified to build up a poor and tottering church in the wilds of America. His death was a great loss to the little congregation at Canton. Being geographically nearer them than any other ordained clergyman, he divided his parochial labors between them and the worshippers at Dedham; and when he died, Feb. 11, 1763, St. Paul's also suffered. "He feared God and honored the king."

After the death of the Rev. Mr. Miller, the Rev. Henry Caner, D. D., rector of King's Chapel, Boston, became interested in the Canton Church. At this time the church was very small, consisting of only eighteen families; but Mr. Caner was so pleased with the appearance of the congregation and their worth and honesty, that he did all in his power to assist them, and highly recommended them to the Society for the Propagation of the Gospel in Foreign Parts, as deserving of its aid and compassion.

In 1764 Edward Wentworth and Samuel Spare were elected wardens; the latter, as appears from the inscription upon the monument, was the first of the name in New England, but subsequent investigations have shown that he was here as early as 1728. He removed to Canton from Boston in 1738, and erected, in 1758, a house on Green Lodge Street, and removed to Cherry Hill, owning the place where the old milestone reads, "Thirteen miles to Boston, 1786. John Spare." He was born in 1683, and died July 5, 1768. "He assisted," says Mr. Winslow, in a funeral sermon preached at the English Church, "in laying the foundation of this building." In his will he gave the interest of £13 6s. 8d. for the use of the English Church in this town forever. His son John was one of the wardens of the church in 1767, and a constant

attendant upon its services until its dissolution, when he became a worshipper at St. Paul's, Dedham.

In 1765 the number of the families in Canton in the church "profession," amounted to about twenty, the communicants eighteen. In Dedham and its neighborhood there were not more than ten families that belonged to the church, and only eleven communicants. Statistically, then, it would appear that the Canton mission was in advance of that in Dedham.

The Rev. Edward Winslow succeeded the Rev. Mr. Miller at Braintree in 1764, and the mantle of the latter fell upon him. He was dissatisfied at the small congregations which greeted him at Dedham and Canton on Sundays, and devised a plan by which he could secure a good audience. He preached alternately at both places. The distance was not great, and the attendance, especially in Dedham, was mortifyingly small. He therefore advised the members of the two churches to unite and attend together as one congregation. This proposition was readily consented to, and immediately put in practice, and by this device a good congregation was obtained in both churches. Services were held in each place once a month, as long as good weather permitted; but during the winter months the travelling was so bad that service was entirely discontinued. The salary the worthy man received was barely enough to pay his expenses; but he had every reason to believe that the numbers of the congregation would increase, and hoped that their abilities and dispositions to continue a regular service would enlarge correspondingly.

When the Revolution broke out, Mr. Winslow, not being able with safety to pray for the king, and unable conscientiously to forbear to pray for him, resigned his charge at Braintree, and removed to New York; on his return from a funeral, while ascending the steps of his house, he fell down and died. His remains were buried beneath the altar of St. George's Church.

In 1767, through the influence of Mr. Winslow, a lay reader was procured for the two towns. This was the Rev. William Clark. He was born in Danvers, August 2, 1740, O. S., and

received his degree at Harvard in 1759. His father, the Rev. Peter Clark, was a Congregationalist clergyman; and young Clark studied for the ministry in the same denomination. On July 19, 1767, having conformed to the Church of England, and become a candidate for Holy Orders, he performed divine service in Canton for the first time, but his residence was still in Dedham. Mr. Winslow occasionally preached. Mr. Clark officiated alternately in Dedham and Canton until Oct. 23, 1768, when he sailed for England. In London, December 17, he subscribed to the Articles, the following day was ordained to the office of deacon by the Bishop of London, and on the 21st of the same month he was ordained priest. He was appointed by the Venerable Society to go to Dedham; thence he came to Canton to reside, Nov. 29, 1770. This young gentleman entered upon his labors under great difficulties. In the first place, he was only twenty-seven years of age; he had recently offered himself as a candidate for Holy Orders; and here his first labor in the Episcopal Church was to begin. To this youth and want of experience was added a physical infirmity. He was very deaf, so deaf that it was believed to be impossible to cure him.

He came up to his work manfully. "He bore," says one who knew him, "an amiable character, both in respect to his piety and abilities;" and he had need of both, for his predecessor had left him as a legacy an old quarrel with Parson Dunbar, who had exhibited an unfriendly temper toward the English Church, for which Mr. Winslow says he had long been remarkable. Mr. Dunbar had taken exceptions to the number Mr. Winslow had reported as belonging to his church; and the latter was obliged to make out a certificate, and with his wardens attest the exact number of those professing his faith.¹ We may believe Mr. Winslow when he says that "it had been his endeavor to lead his members to cultivate a friendly, as well as cautious temper toward their Dissenting neighbors, but he had not succeeded;" and the burden de-

¹ See Appendix XIV.

scended on Mr. Clark. His people were obliged to pay rates to support preaching at the Congregational church in the same proportion as if they had attended that worship. From one reason and another, his congregation began to drop away. On June 24, 1771, he moved his household goods back to the parsonage in Dedham, but continued to preach here until the 13th of December, 1772. On that day he preached what he supposed at the time to be his farewell sermon; but the Venerable Society in London disapproved of his suspending his usual attendance upon the church in Canton, and he continued to preach here one Sunday in a month, and as late as 1775, administered the sacrament after three years' intermission. In 1773 the Canton Church was disconnected from the church in Dedham, and three years after, on the 11th of June, 1776, it being the festival of Saint Barnabas, the members of the Stoughton Church met for the last time, and having been reminded of their duties by their pastor, elected Mr. John Spare and Mr. Henry Crane to serve them as wardens until the following Easter.

The following extracts from a letter written by Mr. Clark in April, 1774, to the society in London, will throw additional light upon the closing years of his work in Canton:—

“And now I am able to acquaint the society that I have used my utmost endeavor to bring the Stoughton people to their usual attendance on my ministry in the church there, according to command laid on me to attend my duty there. I have visited several, and wrote to them all in the most condescending and constraining terms, offering my services there as usual, if they would but attend their duty and drop all matters of contention, though I have not received a farthing of their ministerial taxes for more than two years past. I think I might in justice have insisted on their making payment; but as I have never made any difference about that in all my converse with that people, I have not thought it proper to begin now.

“My offers above mentioned have been treated with neglect and contempt. Those few whom I have represented as better disposed to peace and good order, yet refuse to attend in that church, as they say it gives greater occasion of *obloquy* to those without, because the schismatical and refractory behaviour of their brethren in withdrawing

becomes more open and notorious. But they promise they will attend on my ministry at Dedham, as often as they possibly can ; nor, upon the whole, is it practicable, in the present situation of things, for me to resume my duty at Stoughton, as the church doors are shut against me, and the keys in the hands of the disaffected members? who meet together at a private house, and have set up a Reader of their own, being equally disaffected to the Rev. Mr. Winslow, whose church is next nearest, as to mine.

“In a few words, then, this difference began in a dispute between two of my Parishioners, there being the misapplication of a trifling sum of money, committed from one to the other for a public use. As I certainly knew which was in the wrong, I spoke of it with the most honest and upright design, in hopes my word would have put an end to the dispute (as it certainly ought to have done) ; instead of that, I undesignedly and quite unexpectedly offended the person against whom my evidence went, who from that time forward has treated me with great abuse and malignity, and the first time I had opportunity to discourse with him I endeavoured with meekness to convince him that he had been mistaken, as he is generally known to be a very forgetful man, but he flatly gave me the Lie, and treated me with reviling language, which I pass over.

“This man soon got a number to join him ; and the enemies of our church around us, who are very numerous, were busy to foment the difference, and so the contest began, and proceeded from one thing to another which would be very mortifying to mention. . . .

“I wish never to have anything more to say upon so disagreeable a subject. . . .

“In the year 1767, I was called to officiate among them as a Reader and a candidate for Holy orders, where I continued till the middle of October, 1768, when I sailed for England, in which time I saw the great need they had of a resident minister ; their unanimous importunity prevailed with me to pass by better offers. I collected money for my expenses to England from my own little patrimonial estate, with which I paid the whole expense of my voyage and residence in London, without a farthing’s assistance except the Royal Bounty and one moidure from a person unknown. In London, being the winter season, I was obliged to stay just five months, when, soon after my ordination, I was seized with the small-pox and brought to death’s door, which was very distressing as well as very expensive to me. I recovered and returned home in June, 1769, the whole ex-

pense of my voyage being about £80 of my own personal property; and though my people received me kindly, I soon found I had all the malevolence of fanatical bigotry to encounter (and indeed a young man must have much courage who enters on a new mission in this country), but I carefully avoided the shafts of mine enemies. But they soon found means to warp the affections of some of my people, and laid the foundation of some private grievances, in which few know how great and unjust a sufferer I have been. In short, I met with some striking instances of ingratitude and unkindness from those whom I had most obliged. I have continued here now almost five years. My income is small, — scarcely able to procure for me the necessaries of life."

From this it appears that the closing years of Mr. Clark's ministry were fraught with anxiety and trouble. He endeavored conscientiously to discharge his duty through many hardships and trials. Twice he came over from Dedham and found no one to join with him in the service. Many a bitter cold morning he waited for over an hour alone in the church, before any one came who would unite with him in the exercises; sometimes he read the service with one, sometimes two, three, or four persons, seldom more than five or six; and yet he lived farther from the church than any of his parishioners. Still he worked on, and endeavored by frequent visits, meetings, conferences, and discourses to heal the difficulties that had arisen, but in vain. Added to the troubles within his own parish, came the political agitation; and many, though thoroughly respecting Mr. Clark personally, were displeased with the Toryism of the Church of England, of which he was the very embodiment and representative. He was at heart a stanch Royalist. He prayed "that God may open the eyes of an infatuated and deluded people before it be too late, that they may see how nearly their happiness is connected with a subjection to the King and Parliament of Great Britain."

In 1777, while Mr. Clark was residing in Dedham, his affairs seemed to have reached a crisis. His church had been used as a storehouse, and his little flock scattered far

and wide. His name appeared on the town records as one unfriendly to the common cause. Two Loyalist refugees about this time came to him in sore distress, and begged that he would inform them where they could find a safe retreat. In reply to their importunities, he gave them a letter of recommendation, addressed to certain parties out of the country. For this he was carried by force to Boston, and arraigned before the Revolutionary tribunal then sitting there. He was denied the right of counsel. The tribunal was about to acquit him, but before doing so, desired him to acknowledge the independence of America, which he absolutely refused to do; for, he says, it is "contrary to my King, my Country, and my God." For this he was condemned and sentenced to be confined on board the guardship. His health was very much impaired by this imprisonment. His voice was so affected that he could hardly be understood. His hearing had not improved from his youth forward; and this speechless, deaf, and decrepit man, released and banished, sought in Ireland and England a refuge and a home, — a pitiable object of charity to all refugees whom he met. He returned to Nova Scotia in 1786, and in March, 1795, to his native State. He died in Quincy in 1815, and is buried in the churchyard there, where a monument with a Latin inscription marks his final resting-place.¹

Mr. Clark was the last clergyman that officiated at Trinity Church in the town of Canton. For some years after his expatriation the parish organization connected with the church may have smouldered. Mr. Joseph Aspinwall, one of the founders and a steadfast friend of the church, was present at a convention of Episcopalians held in Boston in September, 1785, and the record shows that he was "deputy from Stoughton." Whether he represented a constituency or went of his own will, is a matter which probably will always remain in doubt. This old gentleman had been at the formation of the Dedham Church in 1733, and his posterity through the generations have been true to the faith of their fathers. He lived on a road that formerly led

¹ See Appendix XV.

from the old ford to Ponkapoag. West of Adam Mackintosh's, the cellar of his house was seen by the Canton Historical Society on their Fast Day walk of 1876. He died Nov. 24, 1787, in the eighty-ninth year of his age. There are none in Canton to-day, descended from the original church people, who hold the faith of their ancestors.

One could hardly realize that in the little church that formerly stood near this spot the following prayer was read :

"Lord bless our Most Gracious Sovereign, King George, and all the Royal Family, the Princes, Lords, and Nobility of the Realm! Endow them with Thy Holy Spirit ; enrich them with Thy Heavenly grace ! Bless all the Bishops, Pastors, and Teachers of Thy flock, and to all Thy people give thine Heavenly Grace, especially to this congregation here present !"

After the close of the Revolution the church building remained unused for many years. It was fast going to decay ; the simple style of its architecture rendered it easily convertible into a house, and, the frame and timbers being sound, it was purchased by Mr. Adam Blackman in 1796, carried across the road into the valley, and set down by Aunt Katy's Brook, where it remained until it was consumed by fire. Verily, as the Welsh say, "It is easier to burn a house than to build one."

And so the curtain drops: the old régime has passed away; the end of the colonial period is reached. The names of Aspinwall, Kingsbury, Taylor, Kenney, Spare, Curtis, Liscom, and Crehore are unknown among us to-day, save on the tablets of mouldering gravestones. More than a century has passed. The picturesque cocked hat has been superseded by the stove-pipe monstrosity; the graceful knee-breeches have given place to pantaloons; silver shoe-buckles are now only found in the collection of the antiquary; the coins they dropped into the contribution-box, stamped with the fat face of the Brunswicker, serve only to complete the collection of the numismatist; the red cross of Saint George has given place to the stars and stripes; and finally in our own day the English Church, changed and transformed, has

gone with the rest. We see the child at the font, the bride at the altar; we see the little band of worshippers, and strive to recall their faded images. From the mist of the past, their responses sound thin and distant as they reach us through the intervening years; and the prayer for his "Gracious Majesty George III." comes down to us in such faint whispers that we almost doubt whether it was ever a reality.

On the 29th of May, 1848, the service of the Episcopal Church was read over the body of the last of the members of the old church, — Mrs. Joshua Kingsbury, who died at the age of ninety, surviving her husband nearly twenty years. She resided in a small house on the Packeen road; and the writer well remembers a visit paid to her a few months before her death.

On the 11th of June, 1876, just one hundred years from the last meeting of the members of the English Church, the descendants gathered together, and listened to a rehearsal of this story. A portrait of the Rev. William Clark, brought by his son, in the seventy-eighth year of his age, adorned the front of the pulpit; after Mr. Huntoon's historical address, remarks were made by the Rev. W. H. Savary, Dr. John Spare, and Hon. Charles H. French.

CHAPTER XVII.

THE NEUTRAL FRENCH.

IN 1744 war was declared by Great Britain against France, and the following year Governor Shirley formed the project of taking Louisburg. In this expedition Reuben Tupper enlisted. He appears to have been a valiant soldier; for in 1752 it was asserted that he had done considerable in the late war, and in 1754 he had his taxes remitted for his services. He was a son of Thomas and Remember Tupper, and brother to Benjamin. He died at Sharon in 1776.

William Coney also appears on the roll of Louisburg soldiers. James Wentworth, the son of Shubael; James Bailey, the son of Richard, of Packeen; Uriel Lyon, the son of Elhanan, then seventeen years of age; John Hixson, Benjamin Warren, Elijah Pitcher, and Joseph Jordan,— were all absent in 1746 on his Majesty's service; and Thomas Rogers, the son of Thomas and Joanna, never returned, but died in the war. During the year 1755 a war broke out between France and England; and in many old towns documentary reference is made to the Neutral French. They inhabited the province of Nova Scotia, then called Acadia. Emigrants from France had early formed settlements along the Bay of Fundy, and had enjoyed in contentment, until the Treaty of Utrecht in 1713, the delights of rural and agricultural life. They were attached to the religion and government of their native land and refused to take the oath of allegiance to the British Crown, and on account of this neutrality were known as the Neutral French.

Raynal has thus pleaded their cause before history:—

“A simple and a kindly people, who had no liking for blood. Agriculture was their occupation; they had been settled in the low

grounds, forcing back by dint of dykes the sea and rivers wherewith those plains were covered. The drained marshes produced wheat, rye, oats, barley, and maize. Immense prairies were alive with numerous flocks; as many as sixty thousand horned cattle were counted there. The habitations, nearly all built of wood, were very commodious, and furnished with the neatness sometimes found amongst our European farmers in the easiest circumstances. Their manners were extremely simple; the little differences which might from time to time arise between the colonists were always amicably settled by the elders. It was a band of brothers, all equally ready to give or receive that which they considered common to all men."

War and its horrors broke in upon this peaceful scene. On the 5th of September, 1755, four hundred and eighteen heads of families were summoned to meet in the church of Grand-Pré. The same order had been given throughout all the towns of Acadia. The anxious farmers had all obeyed. Colonel Winslow, commanding the Massachusetts Militia,¹ repaired thither with great array. "It is a painful duty which brings me here," he said. "I have orders to inform you that your lands, your crops, and your houses are all confiscated to the profit of the Crown; you can carry off your money and your linen on your deportation from the province." The order was accompanied by no explanation; nor did it admit of any. All the heads of families were at once surrounded by the soldiers. By tens, and under safe escort, they were permitted to visit once more the fields which they had cultivated, the houses in which they had seen their children grow up.

"Soon o'er the yellow fields, in silent and mournful procession,
Came from the neighboring hamlets and farms the Acadian women,
Driving in ponderous wains their household goods to the sea-shore,
Pausing and looking back to gaze once more on their dwellings,
Ere they were shut from sight by the winding road and the woodland.
Close to their sides their children ran, and urged on the oxen,
While in their little hands they clasped some fragments of playthings."

On the 10th they embarked, passing, on their way to the ships, between two rows of women and children in tears.

¹ See Appendix XVI.

“ . . . On a sudden the church-doors
 Opened, and forth came the guard, and marching in gloomy procession
 Followed the long-imprisoned, but patient, Acadian farmers.
 Even as pilgrims, who journey afar from their homes and their country.
 Sing as they go, and in singing forget they are weary and wayworn,
 So with songs on their lips the Acadian peasants descended
 Down from the church to the shore, amid their wives and their daughters
 Foremost the young men came; and, raising together their voices,
 Sang with tremulous lips a chant of the Catholic Missions:
 ‘ Sacred heart of the Saviour! O inexhaustible fountain!
 Fill our hearts this day with strength and submission and patience!’
 Then the old men, as they marched, and the women that stood by the
 wayside
 Joined in the sacred psalm, and the birds in the sunshine above them
 Mingled their notes therewith, like voices of spirits departed.”

As we read the tender words of the poet, our minds wander back to that primitive people, and their story falls with a new and fresh pathos into our hearts. The words are indeed fulfilled, “One generation passeth away, and another cometh.” Their cries of anguish reach not our ears, but the memory of their sufferings appeals to the soul with an eloquence transcending that of words. We seem to be standing with these simple Acadians on the shore.

“ We see the sun o’erflow
 With gold the Basin of Minas, and set over Gaspereau.”

We seem to see Charles Leblanc among that unhappy throng, pleading that his wife and family may not be separated from him, and rejoice with him as he obtains the consent of the commander that on account of his weak and sickly condition, his family may embark in the same vessel with him. We seem to see him, as on the deck of the outward-bound ship he watches the slowly retreating coast-line of his home, and thinks of the dear friends that are now, like him, torn from all they hold dear, and soon to be seeking from town to town, among the Anglo-Americans, the charity New England has always been ready to give. In the cool of a November evening the vessel entered the harbor of Boston, and moved slowly to her anchorage.

Of the one thousand that landed at Boston about this time, seven persons had been assigned by the Great and

General Court to the town of Stoughton,—Honoré Burbin; Ann, his wife, and Peter, his son; Charles Leblanc, whom I judge to have belonged to the village of Laudry, having been while there the owner of four oxen, six cows, six young cattle, thirty-five sheep, twelve hogs, and one horse; his brother James, their wives and children. They arrived, under charge of Jeremiah Ingraham, within the borders of the town, and stopped at the house of Mr. William Royall, under Blue Hill, where they were taken in and tenderly cared for. Were they sick, Dr. Nathan Bucknam was immediately sent for; and he made them many “vizets,” and “medacines” he gave them in good quantity. Were their wives in anticipation of adding one Franco-American to the population of the town, Mr. Richard Hixson was ready, in the town’s behalf, to fetch a midwife from Roxbury. Houses were provided for their occupation rent free, and an abundance of mutton, chickens, pigeons, pork, potatoes, corn, and milk was given them for their sustenance, as the following ancient account, kept by the selectmen in pursuance to an order of council, shows. We quote from the original faded yellow documents.

PROVINCE OF THE }
MASSACHUSETTS BAY, }

In Council, January 21, 1757.

ORDERED, That the Selectmen or Overseers of the Poor of the several Towns wherein any of the French Inhabitants of Nova Scotia are placed, be directed, whenever they shall offer an Account of their disbursements for the Support of them, to annex thereto a list of the several French Persons in such Town, with an Account of their Age and Sex, and the Circumstances of their Health and Capacity for Labour; and that a Copy of this Vote be printed and sent to the several Towns and Districts where any of the said Inhabitants are placed.

Sent down for Concurrence,

A. OLIVER, Secr.

In the House of Representatives, January 21, 1757.

Read and Concur’d,

T. HUBBARD, Speaker.

Consented to,

S. PHIPS.

Copy Examined,

Per THOS. CLARKE, Dep. Sec.

In January, 1758, seven of the French were brought from Needham to this town, three of whom were transferred to Wrentham. From Feb. 13, 1758, to Jan. 2, 1760, the expense of supporting the French was £18 16s. 2d. The following is a copy of the original bill of the charges to the following August:—

An account of y^e Charge that y^e Town of Stoughton has been at in Providing for the French Neuteralls affigened to said Town by the Great & General Court from y^e 2d Day of Jan'y, 1760, to y^e 28th of Auguft Last, (Viz.) Charles and Jeams Blanc, alious Liblon, with their wives & Children.

	£	S.	D.	F.
To Mr. William Smith's ac't., paid by him & Delivered by order of y ^e Selectmen for y ^e year past for y ^e Soport of y ^e Neuteralls from y ^e 2d of Jan'y, 1750, to y ^e 27 th of Febr laft. For four Pounds of Beef & 3 piftereens	0	4	6	3
For Cash to provide for their Wives lying in & for eight weeks	3	4	0	0
For half a bushel of Corn & Seven pound of Beef	0	3	2	3
To Daniel Richards, his ac't., paid out of y ^e Town Treafre in Cash to Charles, he being a weekly man, not able to work; from the above y ^e 27 th of Febr to y ^e 28 th of Auguft, 26 weeks, four shillings per week, to provide provision for himself	5	4	0	0
For Cash to pay for twelve pounds of sheep's wool	0	16	0	0
To Cash to James when he was Lame to provide for himself	0	10	8	2
To Doct. Bucknam, his ac't. for y ^e Neuteralls in Sicknefs	1	18	0	0
To fifteen Cord of firewood for y ^e Neuteralls	2	10	0	0
To Houfe Rent about eight months	0	17	9	3
Total	15	8	3	3

DANIEL RICHARDS,	} Selectmen.
NATH'L MAY,	
JOB SWIFT,	
JOSEPH BILLING,	

STOUGHTON, Septm y^e 8th, 1760.

On the 22d of August, 1760, the selectmen received a letter from Samuel Watts, one of the committee appointed by the General Court to dispose of the French Neutrals in the county of Suffolk, directing that four of those allotted

to Stoughton — namely, James Leblanc, his wife, and two children — were to be removed to the town of Dorchester, and there to be taken care of and supported, agreeable to the order of the Great and General Court; and the selectmen were further ordered to transmit to Watts the names of all the French Neutrals who should remove from the town, the time of removal, etc. The order was executed on the 28th, Mr. Joseph Billings and Nathaniel May carrying Leblanc, his wife, and two children to Dorchester.

So these Acadians sought among strangers a home. Some, indeed, returned to France, the land of their ancestors, and settled in the vicinity of Bordeaux, where their descendants still form a prosperous community. Others went to the far south, and on the banks of the Mississippi founded settlements which, in honor of their lost home, they designated Acadia. The King of France, Louis XV., in spite of the declaration of war, begged that he might be allowed to send ships along the American coast to pick up these expatriated people. But the inexorable Grenville replied that France could not send ships among our colonies. "I know not," says Bancroft, "if the annals of the human race keep the record of sorrows so wantonly inflicted, so bitter and so perennial as fell upon the French inhabitants of Acadia."¹ So were these inoffensive people, whose only care had been their flocks, scattered from their homes and from one another. In their land —

" Dwells another race, with other customs and language.
Only along the shore of the mournful and misty Atlantic
Linger a few Acadian peasants, whose fathers from exile
Wandered back to their native land, to die in its bosom."

During the time of war, whenever our arms were victorious, festivals and thanksgiving of praise were offered to God; and on the other hand, when a squadron of French were in our northern waters, or disaster seemed about to overtake us from Indians, from earthquakes, drought, and insects, days of solemn fasting, humiliation, and prayer

¹ It will be remembered that Parkman gives this affair quite a different aspect. — *Ens.*

were held, in which the divine guidance was sought and the covenant with God and with one another renewed.

On June 17, 1745, Mr. Dunbar makes the following record:—

“This day our forces against the French at Cape Breton (for the success of which expedition there were two days of public fasting and prayer) had the city and fortress all surrendered to them, and they have taken possession of them. Blessed be God, who heareth prayer!”

On the following day, public thanksgiving was held on account of the successes at Cape Breton and Louisburg. Mr. Dunbar preached from Judges v. 12.

On Nov. 27, 1745, a public thanksgiving was held in the church, and “particular notice taken in the proclamation of God’s great goodness in his wonderful defeat of the French fleet in these Northern seas, by a dreadful mortal sickness and by repeated storms.” Mr. Dunbar preached on this occasion from Ex. xv. 4.

On August 28, 1755, “A general fast was held on account of the defeat of General Braddock’s army at the Ohio;” and again, on June 30, 1757, there was a public fast on account of war and drought, and Mr. Dunbar makes an especial record of the answer which was received from a prayer-hearing God. He says:—

“A private fast was held on June 22, 1757, on account of God’s Judgment upon the land, especially war and drought. The very next day God sent us in the morning and towards evening showers of rain. On June 30 the same thing was tried again; a public fast was held on account of war and drought, and on the Tuesday following God gave a plentiful rain, and the next day plentiful showers of rain, by which he abundantly watered the earth.”

“Thanks,” says the old pastor, “to a prayer-hearing God.” Another instance occurred in 1762, July 28, when a general fast was held “on account of a very severe and distressing drought; and two days after, God gave us a moderate and plentiful rain,—a gracious answer to our prayers.” A public thanksgiving was held in the church, Oct. 25, 1759, “for the success God has given our armies, especially for the

reduction of Quebec, the capital of Canada," and again, Oct. 9, 1760, "for the reduction of Montreal and all Canada to the British arms."

In 1754 John Trask, George Forrest, and Benjamin Rogers appear in the roll of Capt. Nathan Perry's company, who marched to the eastward. This year Benjamin Esty, in consequence of services in the late war, had his taxes remitted by the town. He was at the eastward from April 10, 1750, to the end of the year. Benjamin Blackman was in Capt. William Pierce's company. He returned to Stoughton on the 28th of September, and came very near dying from fever contracted in the service. He was the son of Deacon Benjamin Blackman, and was born May 4, 1712; he died in 1761.

Although the expedition to Acadia had proved successful, the troops engaged in 1755 in the expedition to Crown Point had a very trying time.

The Rev. Samuel Dunbar, on the 26th of September, 1755, having obtained the consent of his parish, set out on his journey to Lake George, as chaplain in the regiment of Colonel Brown. He remained in this position until December of the following year, when he returned to his people in good health.

Col. Samuel Miller, whose military district embraced the town of Stoughton, says that in 1755 (and two years later we have a list of his alarm-men, both young and those over sixty¹) the town had three hundred and twenty enlisted soldiers; that the stock of ammunition consisted only of four half-barrels of powder, and lead and flints accordingly, which was but half of what the town should possess. The selectmen accordingly ordered a tax of £40 to be assessed to make good the deficiency.

An article appeared in the warrant for the town meeting to be held December 6, "To see if the town desire Mr. Treasurer Hixson to prosecute the respective captains in this town who refuse to give him a reasonable and satis-

¹ See Appendix XVII.

factory account of the fine received of persons impressed for the late intended expedition against Crown Point." Passed in the affirmative.

The story of some of the Stoughton men who enlisted in his Majesty's service in the expedition to Crown Point is substantially the same.¹ Elijah Esty (son of Jacob), Nathaniel Clark, Thomas Billings, John Wadsworth, William Patten, of Stephen Miller's company, James Bailey, Michael Woodcock, and James, son of Joseph Everett, were all taken sick in camp at Lake George. Some of them remained for weeks in the hospital at Albany, but for each of them a horse was purchased by their friends, and some one from Stoughton went out and brought them home. Joseph Tucker, a minor, was brought home by his brother Uriah.

John Redman took a wagon to go from Lake George to Albany; and for some reason the driver put him out of the vehicle in the wilderness, where, he affirms, he must have perished had not Sergt. Ralph Houghton, of Milton, happened to pass that way, who took pity on him, hired another wagon to carry him to Albany, and also lent him money to buy such things as were necessary.

Daniel Talbot and his son Amaziah both engaged in the Crown Point expedition. The son was taken sick at Half Moon, and the father hired a horse to bring them home; but at the house of one Isaac Davis, in "No. 1," he died, and the father returned home alone. Amaziah was born Sept. 7, 1737, and was only seventeen at the time of his death. He was a grandson of Deacon Isaac Stearns.

Edward Curtis was a captain in Colonel Thacher's regiment, and was engaged in raising troops which he marched to Albany.

Josiah Perry re-enlisted in Major Miller's company, Col. Jonathan Bailey's regiment, December, 1756. He was discharged at Albany by reason of lameness, and was obliged to hire a horse to bring him to Stoughton.

Steward Esty, son of Edward and Elizabeth Esty, born

¹ See Appendix XXV.

June 18, 1730, went in the expedition to Crown Point in Colonel Brown's regiment, in the company of Capt. Edward Harrington. On his return home, he was taken sick at Springfield; and his father went after him, hired a horse, and brought him home. Mahew and Simeon Tupper were soldiers in Stephen Miller's company in the expedition to Crown Point.

Jonathan Kenney, Jr., of Stoughton, who died, 1756, in the hospital at Albany, in the service of his country, was the son of Jonathan and Grace (Liscom) Kenney, and was baptized May 13, 1726. He married Sarah Redman about 1750. He addressed, before leaving home, April 16, 1756, a letter of "advice" to his two children, Jonathan and Chloe. This was sealed with eight seals, and the gold ring of his wife, who had died some sixteen months previous, was enclosed. The "advice" was considered so excellent that it was printed; and a copy, yellow with age, and badly torn, is before me as I write. The writer urges his children "to mind the one thing needful, to beware of bad company, to avoid all sin, to read your books, especially the Bible, and be frequent at the public worship of God, especially when performed according to the rites and usages of the Church of England, etc." Samuel Lyon and ——— Badcock died at Lake George in February, 1756. William Jordan and Benjamin Tolman died at Halifax the same month and year.

In 1757 William Wheeler, Jr., and John Tolman were troopers in the troop commanded by Capt. Thomas Vose, and went with him to the relief of Fort William Henry.

Joseph Adlington (son of Mathew), went to Louisburg under Captain Chadburn, in Colonel Bayley's regiment. Rufus Hayward went to Crown Point in Samuel Jenks's company, and was taken down with small-pox. Simeon Fisher was a private in Capt. Sylvester Richmond's company, in Capt. John White's regiment, and died soon after the expiration of his time of service.

David Lyon enlisted in the campaign against Montreal in Samuel Richmond's company. At Ticonderoga he was

attacked with small-pox, and did not return to Stoughton until January.

Benjamin Tupper was born in Sharon, on the 11th of March, 1738. In 1754 he marched to the eastward in the company commanded by Capt. Nathan Perry. He entered the military service of the Revolution at the breaking out of the war, and received the appointment of major in the regiment of Colonel Fellows. Nov. 4, 1775, he was commissioned lieutenant-colonel of Ward's regiment, and appointed colonel of the Eleventh Regiment, July 7, 1777. He was present at the siege of Boston, was active and vigilant in the battles with Burgoyne, and at Monmouth had a horse shot under him. He rose by his own merits to the rank of brigadier-general by brevet, some time before the Continental army was disbanded. Ever active, vigilant, and brave, he was one of the enterprising and effective officers of that illustrious army which achieved our national independence. An incident which happened July 31, 1775, has been handed down to us by tradition. A number of workmen having been sent down to the lighthouse in Boston Harbor to repair it, under a guard of twenty-two marines and a subaltern, Major Tupper marched his men to Dorchester and there informed them that they were about to proceed down the harbor to drive the British troops off the islands. "Now," said the major, addressing his company, which consisted of about three hundred men, "if there is any one of you who is afraid and does not want to go with us, let him step two paces to the front;" and turning to the sergeant, he said, *sotto voce*, "If any man steps two paces to the front, shoot him on the spot." It is needless to add that every man kept his position. The troops, commanded by Major Tupper, proceeded from Dorchester down the Neponset River in whale-boats. They arrived at the lighthouse about two o'clock in the morning and attacked the guard, killing the officers and four privates. The remainder of the ministerial troops were captured, together with ten Tories, who were immediately sent to

Springfield jail. Being detained by the tide, the major on his return was himself attacked by several boats, but happily escaped with the loss of one man killed and one wounded. After the close of the Revolution he resided at Chesterfield, Mass., until 1788, when he removed to Ohio. The following year he was chosen judge of the Quarter Sessions, and presided in that court until his death, which occurred June 7, 1792. His history belongs to Sharon, and has been written by Mr. Solomon Talbot, of that town.

As early as 1730, I find David Thompson working on the bridge that crossed the brook near what is now the works of the Kinsley Iron and Machine Company. The next year he owned the covenant, was baptized, and in 1740 removed from Canton to Stoughton. In 1736, on the 18th of March, he was married to Mary, the daughter of Thomas and Mary (Houghton) Blackman, who lived nearly opposite the burying-ground in Stoughton. This Mrs. Blackman's mother had a curious and interesting history. It is said that she married Ralph Houghton, Jr., and that at the age of twenty-eight she was at Jamaica, in the West Indies, at the time of the great earthquake in that island. The history of Dorchester gives the following extract from an old manuscript :

"In 1692 Mrs. Mary Horton, widow of Ralph Horton, was sunke in ye earthquake at Jemeco the seventh day of June, between Eleven and twelve a clock at nune. Y^e above named person was then 28 years of age from March y^e last past."

Another account says she heard and felt the earthquake, and rushed to the door; and as the place sunk in the water, she clung to the sill of the house, which separated from the building. She remained in the water three days and three nights, when a vessel passed by and she was taken on board. Her trunk of clothing floated within her reach and was saved. She afterward lived at a tavern in Dorchester, and waited on travellers. One day a stranger entered the tavern to put up for the night; she recognized him as her husband, and the shock was such that they both fainted,—he

having supposed that she was lost in the earthquake, and she that he was lost at sea, being gone on a voyage at the time of the disaster. Another version of the story is that he was lost with her at Jamaica, and was picked up by another vessel.

They could not have been separated long, for Mary, their daughter, was born June 30, 1695, and was married to Thomas Blackman, March 23, 1714. In her old age Mrs. Houghton came to live with her daughter, and was so poor as to be assisted by the town. The house in which she lived has long since disappeared. It stood on the westerly side of Pearl Street, nearly opposite the old house now standing, which was visited by the Canton Historical Society in 1881, and concerning the builder of which there was some question. An ancient record informs me that on the "ninth of April, 1767, the widow Mary Houghton died, aged one hundred and four years and eleven days;" and in an ancient diary kept by one of the fathers of the town I find this record: "April 10, 1767, Mrs. Mary Horton buried, aged one hundred and five years." The Boston "News Letter" says, "She had been very healthy, and retained her senses to the last." David Thompson, who married her daughter, had a son David, Jr., born Jan. 14, 1738. At the age of seventeen he was with General Winslow in Nova Scotia. Two years later, in 1757, he lost his left arm by a bomb at the storming of Fort William Henry by the French, under Montcalm. For his services he received a pension. He is well remembered by many now living, among others Mr. Ellis Ames, Mr. Jesse Holmes, Mr. Samuel Capen, Mr. William B. Trask, the latter of whom writes of him, —

"In our youthful days he used to make occasional visits at the home of one of his descendants in Dorchester. He had a form erect and commanding, and a firm and majestic step. His countenance was bright and expressive, and according to our impression he was one of the best specimens of an old soldier we ever saw. We used to look upon him with veneration, almost with awe, as a rare sight in those days, — a live soldier of the French War."

He received, in 1760, from his father, the house still standing just north of the old Stoughton Cemetery, said to be the second oldest house in that town. In 1765 he was recommended by the selectmen as a fit person to sell spirituous liquors. He asserts that his house is "accomodated" for the retailing of such refreshment, and he received his license accordingly.

David, the "one armed," died in 1836. He had a brother Ebenezer, born in 1742, who died Nov. 16, 1760, in his Majesty's service, at "y^e westward," only eighteen years of age.

There died in his Majesty's service at Lake George, Aug. 14, 1758, Isaac, son of Lieut. John and Kariah Holmes, aged nineteen; October 14, Jonas, son of Richard and Mary Stickney, aged eighteen; and July 30, Jeremiah, son of Richard and Sarah Hixson.

In 1759 John Spare and Jesse Tilson, both from the north part of Canton, were in the expedition to Halifax, of which they kept a diary. Jesse lived on Blue Hill Street, and died Jan. 9, 1769, aged fifty-six. Micah French was first lieutenant in Captain Carey's company, Abijah Willard's regiment. He raised a number of men for the expedition against Canada, served six months, and came home without leave.

The following soldiers from Stoughton were at Halifax this year, in Capt. Josiah Thacher's company, in Col. John Thomas's regiment: Ebenezer Allen, Ebenezer Dickerman, —discharged Nov. 8, 1759,—Solomon Stickney, at Pisquet, June 24, 1760. Lieut. Thomas Penniman was absent in his Majesty's service this year.

Thomas, son of Thomas and Elizabeth (Clough) Glover, was conscripted into the service in the French and Indian War of 1755-59. William Monk became his substitute, and was at the taking of Quebec, under General Wolfe, and also at the battle on the Plains of Abraham, 1759. He came to Stoughton in 1748.

Isaac, son of Samuel Copeland, was a soldier in Captain Phillips's company, Colonel Frey's regiment.

John Spear (probably Spare) had a son John, who was a minor. He enlisted into the government service with Capt. Josiah Dunbar, in 1761, and was that fall drafted to Capt. Job Williams's company, to remain at Crown Point during the winter, the troops being enlisted on the 1st of July, 1762. At the expiration of this time, he re-enlisted with his captain until the ensuing fall, and returned home when the troops were dismissed from the service. He received about a quarter of his wages on Captain Dunbar's roll, and but a trifle on Captain Williams's. He was sick at Crown Point all the winter, which put him to a great expense, and continued sick after he was dismissed.

Robert Pritchard, formerly a member of the Second Battalion of Royal Scotch in North America, having been discharged as an invalid at Halifax, wandered in a poor and distressed condition to Stoughton, where his necessities were relieved by Mr. John Spare.

The process of bounty-jumping seems to have been understood in ancient as well as in modern times. Ebenezer Nightingale, who is recorded as having absconded about 1760, enlisted some two years after in his Majesty's service under Captain Bent. He went to the castle, received his bounty, and was described as being thirty-nine years of age, by occupation a farmer, "fairish complection, blew eyes, brown hair, and five feet six inches in height." With him went Ebenezer Allen, who was then twenty-one years of age, a native of Norton. He was a husbandman, of "dark complection, with dark eyes and black hair." Also men by the name of Buffington and Lemuel Kingman received the king's bounty. They all deserted on the night of May 18, 1762, and returned to Stoughton, where for some time they were secreted in the woods, food being furnished them by Tural and George Allen. A reward of £6 for their apprehension was immediately offered by Lieutenant-Colonel Gay, then in command at the castle. A detachment from the garrison visited Stoughton, and surrounded Mr. Ebenezer Stearns's old forge-house, where they were supposed to have taken refuge; but the birds had flown.

On the 17th of June, the same notice appears in the Boston "News Letter," with the additional information —

"that Ebenezer Nightingale and Lemuel Kingman have been heard of in Johnston, Rhode Island Government, where they were suspected of stealing, but got away into Scituate, in said government, and are said to be at the house of James Pettigrew. The said Nightingale calls himself John Spear."

CHAPTER XVIII.

MUSIC.

REV. THERON BROWN says "the ancient town of Stoughton, which included the present Canton, was the cradle of New England middle-age psalmody, — that strange, quaint, minor mode, with its 'down, up' time and its complicated fugues, whose most characteristic specimens are now presented and performed as musical curiosities. 'Portland' and 'Lenox' and 'Windham,' 'Lebanon' and 'Majesty,' 'New Jerusalem' and the 'Easter Anthem,' were all born upon the soil; and the familiar Canton names of Capen, Tilden, Tolman, French, Dickerman, and Belcher appeared ninety years ago on the list of the singing class of William Billings." Long before the singing-school of Billings, a young man named Elijah Dunbar learned while going through Harvard College, in addition to his Greek and Latin, the art of reading music. On his graduation in 1760, he returned to his native town and at once organized a singing-school and gave to his neighbors the benefit of his knowledge.

In 1762 I learn from the "History of Dorchester" that "there was a singing meeting at Stoughton," and two years later I have evidence that there was an organization in working order for the purpose of practising in vocal music. This was the year the small-pox visited Canton, and it was deemed expedient to send word to the Bridgewater singers who were wont to attend not to come over. Singing meetings were held at the houses of neighbors; sometimes it would appear that they had "prodigious jangling." On the 13th of December, 1764, when William Billings was married to Mary Leonard, there were more than forty persons at the wedding, and the singing

must have been very fine. Mr. John Stickney seems to have known something about the art, for when Jesse Billings came from Hatfield, and wanted some one to teach them to sing, Stickney went to their assistance. In 1766 "our singers are at Mr. Adams's." John Kenney, a fine bass singer, went with Elijah Dunbar to Boston to buy new books the same year; and they on March 19 "draw books and sing the old 50th the first time." On Feb. 11, 1767, the Braintree singers came to Canton, but got into a religious discussion and had "a remarkable time;" subsequently they met at the old May tavern on March 9, all the differences were made up, and "there seems to be great love and harmony." On August 4, they have in the old gambrel-roofed house still standing at Ponkapoag "sweet singing at Elijah Crane's," and on the 24th "fine fiddling." In 1770 new books were introduced; and on the 21st of December, they were used in the house of Samuel Capen for the first time. During the interval from the year 1764 to 1774, the principal persons belonging to this society, or the persons at whose houses they met, were: Elijah Dunbar, Elijah Crane, Squire Dickerman, John Stickney, John Kenney, Samuel Capen, Enoch Leonard, John McKendry, Thomas Crane, Henry Stone, Theophilus Lyon, Robert Redman, George Blackman, Philip Liscom, Asahel Smith, Samuel Tilden, Wadsworth Talbot, Abner Crane, William Patrick, Benjamin Gill, Jeremiah Ingraham, John Withington.

In 1774 William Billings, then twenty-eight years of age, gave instruction in music, or, as they would have said, taught a singing-school in the tavern of Robert Capen. He interested the young people of Stoughton in his work, inspired them with his own enthusiasm, organized them into choirs, taught them to despise foreign music, especially that of England, and jumbled religion and patriotism into his stanzas with such a grace that he became the most successful organizer of music in America.

In Canton and vicinity the seed fell on good ground, and in due time she outranked all her sister towns.

It may be of interest to reproduce this list copied from the New England Historical and Genealogical Register.

"List of scholars at Wm. Billings' Sacred Music Singing School at Stoughton, Jan., 1774."

Singers of Tenor.

George Monk.
John Wadsworth, Jr.
Lazarus Pope.
Dr. Peter Adams.
Jacob French.
Robert Swan, Jr.
Joseph Wadsworth.
Andrew Capen.
Ruth Tilden.
Abigail Jones.
Elizabeth Tolman.
Hannah Wadsworth.
Abigail Wadsworth.
Susanna Capen.
Jerusha Dickerman.
Elizabeth Dickerman.
Mehitabel Talbot.
Esther Talbot.
The Fenno girls.
Lydia Gay.

Singers of Counter.

David Wadsworth.
Theophilus Capen.
Thomas Tolman.
Isaac Morton.
Eliphalet Johnson.

Singers of Treble.

Lucy Swan.
Jerusha Pope.
Patience Drake.
Waitstill Capen.
Hannah Holmes.
Bethiah Capen.
Eunice Holmes.
Hannah Capen.
Chloe Bird.
Hannah Briggs.
Keziah Bird.
Mary French.
Mindwell Bird.
Elizabeth Cummings.
Rachel Capen.
Irene Briggs.
Sarah Tolman.
Meltiah Swan.

Singers of Bass.

Jonathan Belcher.
Samuel Tolman.
William Tilden.
George Wadsworth.
John Capen.

It seems that again we have the old story of love between teacher and pupil; for William Billings, the master, fell in love with Lucy Swan, the pupil, and they were married July 26, 1774.

On the 7th of November, 1786, about twenty-five persons, who were fond of music and of having a good social time, met together for the purpose of consultation in regard to organizing a musical society. A committee was appointed to draw up a constitution which was accepted on the 22d, and

adopted, with some amendments, on the 8th of December. The original members were residents of what is now Canton and Stoughton. The organizations in the Stoughton and Canton precincts uniting, they made choice of Hon. Elijah Dunbar for their first president, and for twenty-two years he was re-elected. He was passionately fond of music, and had one of the finest collections of books on this subject then in the country.¹ He had a voice like that of many waters, and rendered the old Continental music to perfection. The first singing-book used by the society was "The Worcester Collection." In 1828 the society published "The Stoughton Collection;" but "Ancient Harmony Revived" was subsequently adopted. From the beginning to the present day the "Old Stoughton Musical Society" has had among its members some of the finest singers in the State. Its meetings have always been attended with interest, the favorite times of meeting being artillery election days on the first Monday in June, and at Christmas-time. "It was," says John S. Dwight in the "Atlantic Monthly," 1882, "the earliest in New England, and the harbinger of the Boston Handel and Haydn Society."

The fiftieth anniversary of the organization of the society was held at Stoughton on Jan. 2, 1837, postponed for convenience from Nov. 7, 1836. The celebration consisted of an address by Ebenezer Alden, M. D., musical selections, and a banquet. Only five of the original members were present and took part in the celebration,—James and Jonathan Capen, of Stoughton, Andrew Capen, of Boston, Nathan Crane, of Canton, and Atherton Wales, of Lyme, N. H.

At the beginning of this century the hall in Carroll's tavern, Canton, resounded to the sounds of the old Continental music, and the following ladies and gentlemen were then members of the Old Stoughton Musical Society:—

Gen. Nathan Crane, with his sons, Enos Crane, and Nathan Crane, Jr., Isaac Billings, the brothers Samuel and Andrew Capen, Samuel Canterbury, Friend Crane, the brothers Phineas, Samuel, and Uriah Leonard, the brothers Lemuel,

¹ See Appendix XVIII.

Jason, Nathaniel, and Alexander French, Thomas Dunbar, James Beaumont, John Blackman, Betsy Crane, Hannah Dunbar, Mary Leonard, Katie McKendry, Avis French, and Nancy Leonard.

In the Stoughton Musical Society's Centennial Collection, published in 1878, appears the following reminiscence:

"In the year 1790 or thereabouts, — so the tradition runneth, — the art of singing was so well developed in Stoughton that the singing in church attracted the attention of the ministers who indulged in the neighborly acts of exchanges. With the best intention to increase the efficiency of their own church service, these ministers reported that they heard better music at Stoughton than at any other place. Reports then took to themselves wings, as they do now, and they soon reached the good people of Dorchester, even to the singers of the old First Parish, from whose broad limits have sprung so many other churches to bless the land. These well-trained singers of the old town so near the 'Bay,' from whose shores emanated then, as now from 'the Hub,' excellence in art, grace in scholarship, and refinement in living, could ill brook the judgment that Dorchester did not wear the honors in the art of singing as in many other accomplishments. Confident in their ability, and ready to test it, they challenged the Stoughton singers to a trial. The challenge was accepted; a meeting arranged. It was held in a large hall in Dorchester, and, says the narrator, who was one of the singers, 'the hall was filled with prominent singers far and near, including many notables from Boston.' The Dorchester contestants had a bass viol and female singers. The Stoughton party consisted of twenty selected male voices, without instruments, and led by Squire Elijah Dunbar, the President of the Stoughton Musical Society, who was not only one of the most accomplished singers of his day, but distinguished for his commanding presence and dignified bearing. The Dorchester party sang first an anthem recently published, executing it with grace and precision. The Stoughton party followed with Jacob French's new anthem, 'The Heavenly Vision,' rendered without book or notes. The applause was unbounded as they took their seats. Again the Dorchester choir sang; then to close the tournament, the Stoughton choir without book Handel's grand Hallelujah chorus, recently published in this country by Isaiah Thomas. The Dorchester singers acknowledged defeat, and confirmed judgment of the ministry. So endeth this incident of the olden time."

There were men belonging to this society who were no mean composers of music. "New Bethlehem" was composed by Edward French, who was born in Canton in 1761, and died in Sharon in 1845. A brother of his, Jacob French, born July 15, 1754, was even more distinguished. He published in early life the "New American Melody," in 1793 the "Psalmody Companion," and "The Harmony of Harmonies" in 1802. "The Heavenly Vision," the most widely known of all his anthems, was published in the Worcester Collection, the copyright of which he sold to Isaiah Thomas.

These two eminent composers were the sons of Jacob, who is first seen in Canton in 1748, and Mariam (Downes) French; their parents were married Nov. 22, 1751, and the children were baptized, Jacob on July 21, 1754, and Edward, Nov. 1, 1761. The father was born March 8, 1728, and in 1756 was a corporal in the company of Captain Sturtevant, and is mentioned in an old manuscript as one who went ashore at the "East Passage." On April 3, 1763, a contribution was taken up for him in the old meeting-house, because he was wounded, — whether in battle or not, there is no information. He resided near the old Stearns house on Chapman Street.

Samuel Capen was the author of "Norfolk Harmony," and at the ordination of Mr. Ritchie "he headed and conducted the music, both vocal and instrumental."

This marvellous attention to music of course had its effect upon the singing in the meeting-house. In very early days it was a simple affair. Soon after the precinct was formed, on the 16th of June, 1721, it was voted that Peter Lyon set the psalm. It was not a difficult matter for the congregation to follow him; for it is asserted that for nearly a hundred years after the arrival of the Pilgrims, not more than five or six different tunes were used or known.

The Rev. Samuel Dunbar was a good singer, and as early as 1740 had the matter brought up in church meeting. Some of the brethren desired that new tunes be introduced, and on the next Lord's Day, in the evening, it was to be decided; but so intense was the excitement that when the time for taking the vote arrived, it was deemed in the interest of harmony

to postpone the balloting for another week, and when that time arrived, it was voted that some "new tunes be added to y^e old ones," and that Mr. Dunbar set them.

The first book used by the singers in Canton was without doubt the one commonly in vogue at the earliest formation of the church, — a versification of dogmas and creeds turned into rhyme. But in 1765 Elijah Dunbar desired to have Dr. Watts's version of the Psalms adopted and sung by the congregation, which was accordingly done on the 21st of August. In 1778 it was voted that the tunes should be named by the chorister before they were set, and that the chorister pitch the tune by a pitch-pipe. This vote was said by the wicked ones to have been passed, because there was one tune with which the chorister was familiar, but with which Mr. Dunbar was not, and the chorister always struck up that tune; pitching was done by the old-fashioned implement. A few years later one of our townsmen, the late Mr. James Bazin, invented a pitch-pipe that could be carried in the vest-pocket.

Some tunes were not relished. On the striking up of "Ailesbury" on Feb. 11, 1770, old William Wheeler got up and went out of meeting.

In 1783 it was voted to read a psalm to be sung; and three years later the position of the singers, which had been on the east side of the alley, was changed to a more conspicuous position in the middle of the gallery.

In 1798 so crystallized had become the dislike to the enormities of Watts that Elijah Dunbar was pleased when Dr. Belknap brought out his "Sacred Poetry." It was an index of the theological standing of any church at that time whether they retained Watts or adopted Belknap. If they retained Watts, they were Trinitarians; if they adopted Belknap, Unitarians. Belknap's book was adopted and continued in use until 1825. In 1794 musical instruments were introduced, — the bass viol and flute, — which to some gave great offence, for as soon as the tuning began, Mr. Adam Blackman would take his hat and walk out of meeting.

The hymn-book in use in 1826 bears not the name of the compiler; but the Preface is dated Cambridge, 1825. In

1830 Dr. Greenwood published his "Psalms and Hymns for Christian Worship," which was adopted and in use until 1869, when the "Hymn and Tune Book, with Liturgy," published by the American Unitarian Association, was adopted, and is still in use.

Deacon Thomas Dunbar was a famous singer, and often led the concerts of the Stoughton Musical Society. He upheld the fame of his father and his grandfather, and on his sons fell the duty of maintaining the singing in the old parish. Thomas Dunbar was born July 25, 1775, and died Dec. 8, 1855. He married, May 21, 1804, Chloe, daughter of William and Chloe (Blackman) Bent. She was born March 9, 1781, and died May 4, 1852. He resided at the Hardware, in a house which stands almost on the site of the house in which General Gridley lived and died. He was a worthy citizen, a zealous Christian, an honest man.

Samuel Leonard, commonly known as "Major Sam," is described to me by one who knew him well as "a heavenly singer." He was the son of Enoch and Mary (Wentworth) Leonard; married Avis, daughter of Thomas and Salome (Babcock) French, Feb. 11, 1813, and died Oct. 19, 1854, aged seventy-nine years. His wife, Avis French, belonged to a musical family. Her mother was a Babcock, sister to old Master Lemuel, — a famous singer in old times; and her grandmother was Abigail Pitcher, a name also famous in musical annals. Her brothers, Lemuel, Jason, Thomas, Alexander, and Nathaniel, were all good singers, and were second cousins to the famous composers, Jacob and Edward.

Friend Crane and Nathan Kenney were also noted for their fine voices.

CHAPTER XIX.

MILITIA.

IN the early days of the settlement the officers of the militia were men chosen for their standing and worth. To be an officer was to be a gentleman, to be regarded with respect; and the title lasted long after withdrawal from active service. "Once a captain always a captain," was an old and true saying; and the ancient deeds append the title of "gentleman" to all who had held commissions in the service of his Majesty. It was an ill-bred person who addressed such a one without his proper title; and we often see in our ancient records the titles of ensign, sergeant, corporal, and cornet. As time wore on, this custom changed, and no man claimed the honor of a title below the rank of captain. Later we seldom hear of the "leftenant." From the town records but slight information is to be obtained in regard to the militia, as they were under control of the State. The military system which was kept up after the Revolution did much to encourage the growth of rum-drinking; and the May and fall trainings were occasions of general intoxication. It was the custom of a man who wanted to rise in office to drench his commission in rum; universal custom rendered it necessary; and the officer who wanted popularity must treat his men. Those who in ordinary circumstances would have remained at home and attended to their business were obliged to go to muster, and must treat their friends and be in turn treated. The ancient custom of the officers wetting their commissions was in vogue from the settlement of the town, as the following extracts from an ancient diary will show: —

"1764, December 5th, Ensign Bob Capen makes his treat to-day. — 1766, October 6, Go to Capt. Tisdales treat. — Dec. 18, Withington treats. — Oct. 12, 1773, Capt. Atherton lays down his commission and makes a good treat."

The officers were not always able to afford a treat, for their expenses were of some consideration; aside from their uniforms, they must have gold-laced hats, and fancy swords. The result of this was that after inspection, and sometimes before, the soldier of the period was often drunk, and small boys used to take him by the heels and drag him around the parade-ground. The musters were also occasions for the assembling of all the vagrants in the vicinity; volleys of oaths mixed with cries of "giner-bread" and "lemonade" assailed the ears of the multitude, and one could scarcely move without stumbling over the form of some drunken man.

In early days it would appear that our companies were joined with Milton, and to that town our young men were forced to go for drill. That they did not always obey the summons is clearly shown by an ancient, faded, and torn document now before me, bearing no date, but probably belonging between 1740 and 1750, for the following were absent from military duty: Corporal Consider Atherton, Zebediah Wentworth, Abner Crane, Silas Crane, Timothy Kenney, William Wheeler, John Davenport, Jonathan Farrington, Isaac Fenno, Aaron Wentworth, Joseph Esty, Jr., John Sumner, John Hartwell, Samuel Payson, James Endicott, Sion Morse, Benjamin Tilson, William Billings, Henry Stone.

Among the prominent men in Canton who held positions in the military, I find in 1741 the name of John Shepard as captain.

He was a resident of Stoughton before it was a township; and when it became incorporated, he received from his fellow-townsmen every office it was in their power to bestow. For seven years he was a member of the board of selectmen, and their chairman for four years. For nine years he was moderator of the annual town meeting; he was guardian of the Ponkapoag Indians and a justice of the peace, and until he entered military life was known as "Squire," — a title more

honored in his day than senator now. He rose by his own ability through the subordinate grades, and was appointed major in the militia. He commanded his regiment in 1746, and was encamped in the vicinity of Boston during the administration of Governor Shirley, when the French fleet, under D'Anville, was hovering on our coast.

“For this Admiral d’Anville
Had sworn by cross and crown
To ravage with fire and steel
Our helpless Boston town.”

In 1753 he was chosen to represent the town in the Great and General Court, but was expelled from the House at the June session. A committee from the General Court had visited Ponkapoag and found upon the evidence of a number of the inhabitants that he had allowed his friends to cut wood on the Indians' land, and that for five years his accounts had been kept in “chalks and memory.” Notwithstanding this, he was re-elected by his constituents as a rebuke to the House for its action the previous year, and as a testimonial of the confidence and respect his fellow-townsmen held in him.

The General Court without another investigation at once expelled him upon the report of the previous year, and passed the following resolve: —

Province of the Massachusetts Bay,

In the House of Representatives, November 15th, 1754

Resolved, That Major John Shepard, of Stoughton, has so behaved in his breach of trust as guardian of the Puncapoag Indians, and in his mall conduct as a Justice of the Peace, that he is unworthy of a seat in this house, and that the clerk of this house be directed to erase his name out of y^e roll, and that Mr. Speaker issue a precept to y^e town of Stoughton for y^e choice of a representative.

Major John Shepard married, May 18, 1721, Rebecca Fenno. In his latter years he became poor; and in the ninety-second year of his age, at the house of his son-in-law, Samuel Tucker, at York, on the 30th of August, 1781, he passed away, unknown to the generation among whom he moved, — a stranger in his own land.

The Billings family figure quite prominently in our annals of military life. One of our early settlers, William, was an ensign in 1725, and afterward lieutenant. He resided west of the Dedham road, in an old house now demolished.

Another military man, Col. Roger Billings, also resided in the same old house. He was the son of "good old Stephen" and Elizabeth (Fenno) Billings, and was born March 15, 1730. He received one half of the estate of his uncle, "old Lieut William," dying Jan. 29, 1802. His son Jonathan was the last occupant of the house, and in his time it was allowed to decay. As a soldier in the Revolutionary War, he escaped the bullets of the British to die aboard ship on a home voyage from Georgia, May 15, 1801. He was buried at sea; and it is said that as soon as his body touched the water, it was immediately devoured by a shark or some other sea-monster.

Capt. John Billings was the son of Joseph and Ruhami (Babcock) Billings, who together kept the "old Billings," afterward called the Blue Hill Tavern, in Milton. He was born May 29, 1722, and died Oct. 3, 1786. He was called "Capt. John the Elder," for he had a son John who was a lieutenant, and whose gravestone has the following peculiar inscription: —

"In memory of y^e R^{is} Lieut John Billings Jr. who departed this life Oct. y^e 22^d, 1782, in y^e 38th year of his age."

We are also informed that —

"His dust waits till the jubilee,
Shall then shine brighter than the skies,
Shall meet, and join to part no more
His soul, that was glorified before
Wives and children happy be
With husbands parents such as he
Present useful, absent wanted,
Lived desired, and died lamented."

Another member of this family has the inscription: —

"In memory of y^e R^{is} Lieut William Billings, who departed this life Feb^y y^e 9th 1783 in y^e 66th year of his age."

Isaac, the brother of Colonel Roger, was a captain. He was born July 14, 1745, and died Jan. 3, 1818. He at one time kept the ferry across the Neponset.

He married, Sept. 7, 1769, Mary McKendry; and Isaac, a lieutenant in 1806 and a major in 1807, who died March 12, 1854, in the seventy-eighth year of his age, was his son. They both resided at Packeen.

In 1744 Charles Wentworth was a lieutenant in the Third Company of the Fourth Regiment, and was promoted to captain in 1746, upon the promotion of John Shepard to the position of major. The same year Silas Crane was a lieutenant, and was promoted to captain in 1748. In 1757 the command of the Canton company was in the hands of John Billings; and his lieutenants were Nathaniel May and Nathaniel Leonard, the latter of whom was a lieutenant in 1752. In 1763 the captains were Consider Atherton, Ebenezer Tisdale, and Samuel Billings, Jr., none of whom resided in Canton; but the next year Samuel Wentworth was the captain, John Withington, Jr., lieutenant, and Samuel Chandler ensign.

On Dec. 18, 1766, Benjamin Gill received his commission as lieutenant, and Ensign Blackman's commission was read. In 1771 Gill received his captaincy; John Davenport and Asahel Smith were commissioned his lieutenants. Passing the period of the Revolution, I find that the number of persons who were entitled to rank as gentlemen, having held commissions, had wonderfully increased. Among the officers in 1781 were the following: colonels, Richard Gridley, Thomas Doty, Benjamin Gill; captains, Jedediah Southworth, who had been an ensign in 1775, Thomas Crane, who was a corporal in 1757 and a major before he died, James Endicott, Abner Crane, Asahel Smith, and Isaiah Bussey, the latter of whom had been an ensign in 1775, Benjamin Bussey, John Tucker, John Billings, and Nathan Crane. The lieutenants in 1781 were Edward Downes, Elijah Wentworth, David Lyon, Benjamin Tucker, John Puffer, and Samuel Capen.

Nathan Crane was the son of Deacon Elihu and Elizabeth (Houghton) Crane. He was born Nov. 27, 1748, and died Dec. 10, 1837. He lived on the homestead of his

father on Green Street, and from the location of his residence was known as the Northern General, to distinguish him from Gen. Elijah Crane, who lived at South Canton. In politics they were as widely separated as were their residences. Nathan was a rabid Republican, while Elijah was a stanch Federalist. Nathan married for his first wife, Feb. 13, 1772, Esther Damon; she died Nov. 24, 1807. He subsequently married the Widow Hannah (Withington) Howe. He had seen some service in the Revolutionary army, and was an active man in town affairs. I first find him as a captain in the Third Regiment in 1783; in 1792 lieutenant-colonel, in 1794 a colonel, and a brigadier-general in 1798. His son Nathan was adjutant in 1806.

In 1783 his regiment trained on June 10 at Savage's tavern in Sharon, on October 6 at Canton Corner, and on October 13 at Walpole. In 1787 it is stated that the regiment consisted of ten companies, and that four companies belonged to Stoughton. Much indignation was expressed by the Stoughton officers that Ezra Badlam should have been elected colonel by the votes of the officers from Dorchester and Milton, without proper notification of the day of the election.

Deacon Stephen Badlam, who removed from Milton to Stoughton with Hannah his wife in 1748, had two sons,—named Stephen, born at Canton, 1751, died Aug. 24, 1815; and Ezra, born May 25, 1745, died October, 1804. Left orphans at an early age, they had only the few advantages of education which district schools of those days afforded. At the breaking out of the Revolution, Stephen joined the army, and soon after received a commission as second lieutenant of artillery, from which he was rapidly promoted to first lieutenant, and then to captain. He was ordered to join the army under the command of General Lee, in New York, who says of him, "Captain Badlam is a man of great merit in his way." While there, he formed the acquaintance of Alexander Hamilton, who appreciated his talents as an engineer. To Washington he was well known, and was highly esteemed by him. From New York, Stephen sailed for Canada, to take command of the artillery there, and was in time promoted to the rank of

major. From Canada he returned to Crown Point, and took possession of a fortified eminence on the Fourth of July, 1776, which he called Fort Independence, which name was afterward confirmed by General Gates. This ended his military career; being seized with a violent fever, he resigned his commission, and retired to private life.

Ezra Badlam also entered the service early. He was commissioned as captain, June 22, 1775; and upon the recommendation of the Committee of Safety to the Provincial Congress, he took the place of John Wiley in the artillery. On August 4 following, he was attached to Gridley's regiment. In 1776 he was with Colonel Baldwin at Trenton and Princeton; and we have before us his return as captain in the Honorable Col. Richard Gridley's regiment. In August, 1777, he was commissioned as major for personal bravery displayed in a sortie from Fort Schuyler against the Indians. In September, 1777, he was at Albany, suffering from fever and ague, which he had contracted at the siege of Fort Stanwix. He speaks encouragingly of the status of the army, commends their enthusiasm, is rejoiced at their excellent spirits, and is glad that the confusion with which the army has been surrounded has passed away. In the momentary expectation of a general action, he expresses his belief that it will turn in favor of the Americans; and that in a few days, by the help of Almighty God, they will be able to give a very good account of General Burgoyne and his army. He says that the communications of the latter are cut off so that no more provisions can reach him. The Indians and Tories, he writes, begin to think we are too strong for the British army.

In speaking of the battle of Stillwater on the 19th of October, he says, —

"We had sixty-four killed, two hundred and seventeen wounded, and thirty-seven missing. Deserters inform us that the enemy had one hundred and forty-four killed at the time, and forty-four have died since."

He complains bitterly of the high price of everything, and believes that before long the officers will be obliged to resign

their commissions if the people who have the reins of government in their hands do not speedily devise some more efficient way of paying the soldiers. On the 3d of February, 1780, he was captured by the British under Colonel Norton, at White Plains. Serving throughout the Revolution and Shays's Rebellion, he received, at the close of the former, the rank of brigadier-general by brevet.

Archibald McKendry, son of John, the first of the name in Canton, was born in 1756, and died April 7, 1806. He resided on the Turnpike, on the right-hand side as you drive to Stoughton from Ponkapoag, where the house is still standing. He was a captain, and was the father of Captain William of Ponkapoag, and of Colonel Benjamin. During the last decade of the century a squadron of cavalry was organized which was under the command of Capt. Elijah Crane. It figured at the Fourth of July celebration in 1789. During these years, I find the name of Jesse Davenport as adjutant. Soon after the beginning of the present century, I find Nathan Gill as major, and in May, 1802, lieutenant-colonel. Nathaniel Whiting was lieutenant in 1800, major in 1804, and lieutenant-colonel in 1807. In 1801 Amos Upham was ensign, and captain in 1804. Michael Shaller was ensign in 1798, lieutenant in 1803; and in 1804 Samuel Leonard was ranked the same. A captain in 1809, he subsequently rose to be major. Adam Kinsley was captain in 1803, and Jonathan Upham in 1804. In 1806 Lemuel Bailey was ensign, in 1807 lieutenant, in 1809 captain, and in 1812 major of the Second Regiment, Second Brigade, First Division. In 1806 Thomas Dunbar was a lieutenant. In 1807 Benjamin McKendry was ensign; in 1808 lieutenant, in 1811 captain, and afterward colonel. His experience was to be of service to his country at a later period.

James Endicott was a son of James Endicott who was a captain in the War of the Revolution; his mother was Abigail Puffer. He was born in 1766, and was for many years a school-teacher. He first appeared in military life in 1789; the next year he received under the hand of John Hancock a commission as lieutenant in a company belonging to the Fourth Massachusetts Regiment, and rose to be captain. He married

in June, 1801, Betsey, daughter of William and Elizabeth (Strowbridge) Crane. He built the first brick house in Canton in 1807, was prominent in town affairs, and represented Canton in the General Court during the years 1832 and 1833. He died Feb. 22, 1834.

Lemuel Tucker, the oldest son of Capt. John and Rachel (Thompson) Tucker, appears as lieutenant in 1807, and captain in 1809. In 1812 he was promoted to major. He lived at the Farms on the site of the house now occupied by Mr. Ellis Tucker. He died May 4, 1845, aged seventy.

In 1817 the chaplain of the regiment was the Rev. William Ritchie. John Tucker, 2d, was ensign in 1809, and captain in 1811. He died April 7, 1808, aged seventy-one years and nine months. In 1808 Isaac Horton was quartermaster, and in 1809 Samuel Chandler was lieutenant. In 1807 the town voted to detach a number of men from the company by order of the Governor, but they went out themselves; and in the same year the town voted to give five dollars to each officer and soldier that should uniform himself by the fall training. The train-band consisted of all able-bodied men between twenty-six and forty years of age, and only persons under sixty were on the alarm-list; all ministers, negroes, grammar-school teachers, and Indians were exempt from this call. The equipments of a soldier consisted of one good fire-arm, bayonet, and cartridge-box holding fifteen cartridges, six flints, one pound of powder, forty balls, haversack, blanket, and canteen.

Elijah Crane as brigade quartermaster, Second Brigade, First Division, presents a list of the military stores necessary to be provided by the town for the year 1810. From this list it appears that the law required that the town should have in stock sixty-four pounds of good gunpowder, one hundred pounds of musket-balls, one hundred and twenty-eight flints, and three copper, iron, or tin camp-kettles for every sixty-four soldiers enrolled.

There seem to have been two militia companies at this time in Canton, — one commanded by Capt. Nathaniel Hill, consisting of forty-six men, and one by Capt. Lemuel Billings, consisting of sixty men.

In 1818 Jesse Pierce was colonel of a regiment.

A low one story and a half red house, with a lean-to, stood near the house now occupied by E. B. Thorndike, who uses the old well. The land was purchased in 1731 from the sons of Joseph Tucker, and extending on to Frog Island, embraced that eminence known as Mount Enos. John Pierce, Jr., was the purchaser; and he, with Rebecca (Fenno) Pierce, were occupants until his death, March 9, 1774. She died March 13, 1783. In 1799 his heirs sold this property to Thomas Shepard, who was born Oct. 16, 1766, and died Jan. 11, 1835. It was in this house, in 1842, that Ivory Dana committed suicide; and on June 8, 1844, it was burned.

Jesse Pierce, the son of John, was born in this house Aug. 25, 1751, and here he brought his bride, Catherine Smith, on the 7th of November, the same year. He removed with his parents to Stoughton in 1799, and resided there many years, where he was connected with town affairs, also keeping school. He removed to Dorchester, where he died Feb. 3, 1856. A son of his, Henry L. Pierce, has been Mayor of Boston and Representative to Congress, and for many years has occupied the Redman farm at Ponkapoag; another son, Edward L. Pierce, served his country in the war, has held offices of honor under the government, was the biographer of Charles Sumner, and the author of a treatise on Railroad Law.

On the retirement of Jesse Pierce, a meeting was held at Cobb's tavern, May 27, 1818, at which John Gay was elected colonel and James Blackman lieutenant-colonel. Charles Tucker was at this time captain of the Canton company; Elijah Crane and Abijah Tucker lieutenants. Col. John Gay received his commission as lieutenant, May 4, 1813, was promoted to captain, May 3, 1814, and major, June 9, 1817. Aside from his military position, he was quite prominent in town affairs. He was at one time on the school board, chairman of the selectmen, Master in 1825 of Rising Star Lodge, often moderator of the town meetings, and represented the town in the General Court. He was the son of Lemuel and Abigail (Davenport) Gay, and was born in Canton, May 20,

1792, attended the Milton Academy, and afterward taught the Blue Hill School. He kept a diary from the year 1818 to the time of his death, which occurred Feb. 9, 1851, to which I am indebted for the record of many important events and dates. His wife Susan, daughter of Solomon and Chloe (Gay), died Feb. 26, 1879, in her eighty-second year.

The lieutenant-colonel, James Blackman, who was commissioned captain, July 29, 1815, was the son of George and Amy (Morse) Blackman, who were married Dec. 20, 1787, and on the 1st of November, 1788, there was born to them this son James. The house in which he first saw the light was situated between the Eagle Inn and the present residence of William Horton. It was a long, one-story, gambrel-roofed house, with its end to the street. It disappeared about 1825, and the present house of Mr. Horton was erected by Mr. James Blackman. In the shop, or end of the house toward the street, were made nearly all the coffins needed from 1804 to 1829, and a record which the colonel kept fixes approximately many deaths the dates of which would otherwise have been lost. James Blackman removed in 1839 to the West, where, says one who knew him, he lived for thirty-five years "a blameless, quiet, modest, and pure life, full of kindness and good-will to his fellow-men, without a spot upon his character." He died March 16, 1874.

In 1815 Luther Swan commanded a company of cavalry of the First Division, Second Brigade, that contained many Canton names.

In June, 1818, William Tucker was cornet, lieutenant in 1819, and subsequently captain.

From 1821 to 1823, Leonard Kinsley was captain of the Canton company in the Second Regiment, Second Brigade. He was the son of Adam and Sarah (Leonard) Kinsley. He died Oct. 12, 1840, aged seventy-seven years.

William McKendry was lieutenant in 1820, and captain in 1824. He was the son of Capt. Archibald and Sarah (Crane) McKendry. He died Dec. 30, 1876, aged over eighty. He was a carpenter by trade, and many of the buildings now standing in Canton were erected by him. He always resided

at Ponkapoag. He received property from his uncle, Lieutenant William, who was in the war of the Revolution.

Charles Leonard, the son of Quaker Leonard, was a captain from 1815 to 1823. He erected a forge on the privilege where Reed's cutlery works now stand, and once manufactured arms for the United States government, receiving therefor at one time, \$11,000. He left Canton in 1826 in poor circumstances.

July 8, 1822, Rev. Benjamin Huntoon was elected chaplain of the regiment, and again the following year. Mr. Edwin Wentworth says when on parade he rode a jet-black, high-stepping horse, "and sat him as well as any man I ever saw."

James Bent was adjutant from 1819 to 1824; Leonard Everett quartermaster in 1822; the same year Frederic W. Lincoln was paymaster, major Feb. 13, 1827, and his subsequent rank of lieutenant-colonel was received when aide-de-camp to Gov. Emory Washburn in 1854 and 1855.

Simeon Tucker, Jr., was in 1822 "surgeon's mate,"—a position which had been occupied by Dr. Jonathan Stone in 1812.

On March 25, 1822, was formed the "Crane Guards,"—a military organization, so named in honor of Major-Gen. Elijah Crane. To show his appreciation of the honor, he determined to present them with a flag. On the 17th of October, 1823, the company were drawn up in front of his residence, and Miss Eliza Capen and Mrs. Harriet Drake assisted in the presentation. Mrs. Drake was the daughter of the general; she was born March 21, 1793, and died March 1, 1830. Her first marriage to Col. Bethuel Drake, major in 1815, and lieutenant-colonel in 1817, was announced in the "Boston Yankee," with the following additional lines, supposed to have been from the pen of Charles Leonard:

"Not birds of one peculiar feather
In this new age shall wed together.
The stately Crane and beauteous Drake,
Each its own tribe seem to forsake;
If mutual love incline their breast,
They feather well their nuptial nest."

After the death of Colonel Drake, which occurred Nov. 20, 1821, she married Elijah Atherton, Esq., of Stoughton Feb. 6, 1825.

The banner then presented is still in existence, and bears on one side the coat of arms of Massachusetts, with the State motto; also the words, "By Arts and Arms we conquer," "God armeth the patriot," "Instituted Mar., 1822," "Crane's Guards." On the other side there is a picture of a church, with the Guards in uniform, consisting of a gray coat, white pantaloons, white cross-straps and belt, caps quite tall, with a spread eagle in front, and adorned with a long black feather. The banner also bore the words, "In defence of Liberty," "United we stand, divided we fall," "Presented by Maj.-Gen. Crane."

The following is a list of the Crane Guards, attached to the Second Regiment, Second Brigade, First Division of Massachusetts Militia, 1823:—

OFFICERS.

Elisha Crane, *Captain*; Luke Shepard, *Lieutenant*; Jephthah Crane, *Ensign*. — *Non-commissioned officers*: William Shaller, George May, Joseph Tucker, John Dickerman, Jr., Russell J. Leonard, James Durick, James White, Ezekiel Dickerman.

PRIVATES.

Francis Andrew, Elijah Bailey, David P. Bazin, Jarvis Billings, Franklin Bisbee, Ebenezer Burrill, Abner Crane, Silas Crane, Jr., Isaac Copeland, John Davenport, James Endicott, 2d, Abel Farrington, Jr., Daniel Fuller, Isaiah Holmes, Jeremiah Kelly, Albert Kidder, Allen Kinsley, Thomas J. Knowles, Jonathan Leonard, Jr., William Mansfield, Nathaniel May, Nathan Packard, George Shepard, Willard Shepard, Francis W. Tucker, Josiah Upham, Edwin Wentworth, Larra Wentworth, Lewis Whiting.

James Durick, whose name appears as one of the non-commissioned officers above, was adopted by Mrs. Seth Strowbridge. Before the establishment of cotton factories

it was the custom to weave at home. Durick was early taught to weave, and was of great assistance to Mrs. Strowbridge in running her loom. He learned the art thoroughly, and when cotton factories were started, his services were in great demand to instruct operatives. He was successful in after-life, became a man of wealth, and was at one time Mayor of Buffalo.

Some of the officers of the Crane Guards profited by the experience they obtained, and subsequently became distinguished in the militia. Elisha Crane had been a lieutenant in the militia in 1818, and was promoted to captain in 1821. His company was disbanded in February, 1822, when he joined the Crane Guards and was elected their first commander. He was the son of Elijah and Sarah (Houghton) Crane, and was born in the same gambrel-roofed house still standing at Ponkapoag, in 1798, and died on the 6th of May, 1839. He received his commission as captain, March 25, 1822, and was discharged in 1824.

Luke Shepard first appears in military life as sergeant in the Second Regiment, Second Brigade, Sept. 11, 1818. He was promoted to ensign, June 13, 1821, and lieutenant, Dec. 13, 1822. In 1824, on the 24th of May, promoted to captain, on December 13 to major, and about a year afterward, Dec. 26, 1825, to lieutenant-colonel, he was honorably discharged April 20, 1827, and was succeeded by Harvey Nash, who appears to have risen from ensign in 1826 to the colonelcy in 1827. Luke was the son of Thomas, who bought the Pierce house in 1799; the former purchased land of Nathaniel Wentworth, and erected the house in which he lived in 1823. He died July 10, 1873, aged seventy-six years. Jephthah Crane was a lieutenant in 1824, commissioned a captain, April 5, 1825, and became major, Dec. 18, 1825, colonel in May, 1827. He was the son of Luther and Angelet (Pierce) Crane, and was born Aug. 4, 1794; he married, June 10, 1824, Clara (Crane), and died Feb. 17, 1852.

One who was a prominent man in Canton, William Shaller, had been a lieutenant in the regular militia in August, 1821; he

was lieutenant of the Crane Guards, April 5, 1825, and chosen captain, April 29, 1826. This gentleman, so well and honorably known, was born Sept. 19, 1795, on the hill at Ponkapoag in a house now torn down, which stood nearly on the site of the house which belonged to Elisha Horton, and since burned; it was occupied at that time by his father, Michael, and Rachel (Blackman), his mother. The house was built about 1735, by Samuel Strowbridge.

Capt. William Shaller purchased, May 27, 1827, the house built by Samuel Billings in 1809, on Green Lodge Street, and resided in it until 1882.

On Oct. 2, 1824, a grand muster was held at Canton Corner. Captains McKendry and Luke Shepard were in command of the Canton companies. It was a day well remembered by those now living. The manœuvres took place on the land opposite the Canton meeting-house. A company of boys, of about twelve years of age, in full uniform, attracted no little attention. Crowds came from the surrounding towns.

Stoughton was also represented by a militia company, called by their rivals, the "Cow Yards," — probably the Ancient Grenadiers, who first appeared in uniform, Sept. 16, 1822, and according to a recent writer were men of uncommon size, averaging more than six feet, of fine physique, and who were accustomed to carry off the prize from many a muster-field for neatness and precision of drill.

In 1829 the muster was held at Canton Corner. Col. Harvey Nash was the colonel, and after the review the officers dined at Everett's.

Jarvis Gay was commissioned as major in September, 1826, promoted to lieutenant-colonel, Feb. 13, 1827, and on the 22d of June following was a full colonel.

John Endicott, the son of James and Betsey (Crane), who was born in Canton, Jan. 21, 1807, and died Jan. 28, 1855, was the commander of a company during the years 1832-35. He was a prominent man, holding the office of selectman for some thirteen years; also a representative to the General Court.

James H. Everett was the captain of a company in 1833.

William H. Peterson was the captain of a company in the Third Regiment; he was commissioned May 3, 1836, discharged May, 1839. He resided at Ponkapoag, where he died, Aug. 9, 1882, aged seventy-four years.

Samuel Blackman was elected captain in 1839, but never called the company together; and soon after the militia were disbanded.

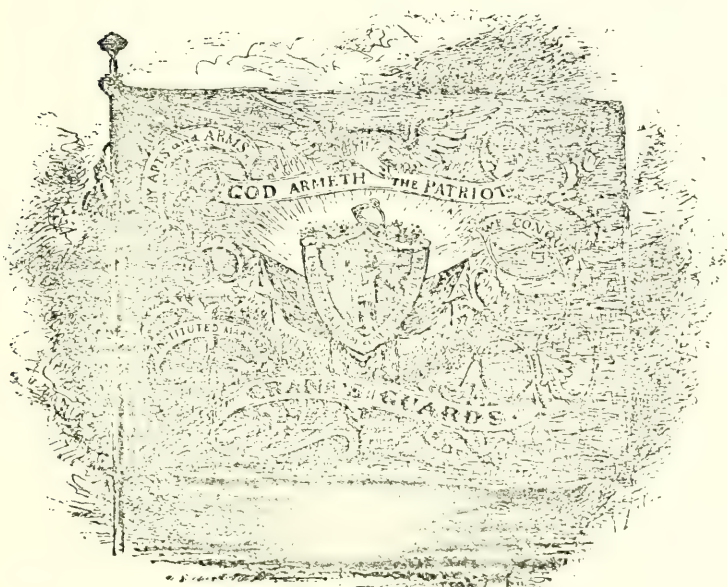
The Union Light Guard was organized on Dec. 3, 1852, and with a company from Easton formed a battalion of which Charles H. French, of Canton, was major. In 1856 this company was incorporated, with companies in the towns of Abington, Braintree, Easton, Hingham, Norton, and Quincy, into the Fourth Regiment, Second Brigade, First Division of Massachusetts Militia. The Canton company was designated as Company A,¹ and Col. Charles Howe French was in command of the regiment. The year following Colonel French was honorably discharged, and Abner B. Packard was elected to the vacant position. Frank M. Ames was at this time elected major.

The first captain was Charles F. Cushman. James T. Sumner was the second captain. He was born in Canton, Feb. 10, 1820, and died Sept. 8, 1884. He came from good old New England stock. His ancestor, William, was one of the selectmen in Dorchester in 1637; his great-grandfather, Nathaniel, was a graduate of Harvard in 1739, subsequently selectman, and representative to the General Court from Dedham. His grandfather was a soldier in the Revolution. His father, whose name was Nathaniel, will be remembered by many who read these lines as a resident of Canton Corner until March 20, 1853; he was born at Dedham, Dec. 4, 1787. He married Nancy, daughter of James and Jemima Turner, May, 1816. James married, May 18, 1843, Sarah Everett, daughter of John and Ruth (McKendry) Gerald. Mr. Sumner was possessed of a vast amount of information. In regard to Canton's past his memory was wonderful. He remembered well the folk-lore he heard when a boy; and he was always

¹ See Appendix XIX.

referred to when a dispute arose as to a date, or a matter of genealogy, in regard to events in the history of this town. He was a man of good common-sense, familiar with the value of real estate, of sound judgment, and a good heart. He had been chosen for many years selectman of Canton. He did the work assigned him, and sought not the office as a stepping-stone to something better. During the war he was active in furnishing soldiers, and nearly all the quota from Canton were enlisted by him, as chairman of the selectmen.

John Hall was the third captain. He resigned in 1861, and was succeeded in command by First Lieutenant Ira F. Drake, who went with the company into the nine months' service in the War of the Rebellion.



CRANE GUARDS' FLAG.

